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REALITY

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*A Magazine Devoted to the
Elimination of Prejudice,
Religious, Racial and Class*

A REAL Magazine for REAL People

Bible Prophecies Fulfilled in This Age
Jenabe Fazel Mazanderani

14 Points of the Dream Problem
Libra Light

The Glory of God *Horace Holley*

The Press *George Latimer*

JUNE, 1921

PUBLISHED MONTHLY

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THE ONENESS OF MANKIND

TWELVE BASIC BAHAI PRINCIPLES

1. The oneness of mankind.
 2. Independent investigation of truth.
 3. The foundation of all religions is one.
 4. Religion must be the cause of unity.
 5. Religion must be in accord with science and reason.
 6. Equality between men and women.
 7. Prejudice of all kinds must be forgotten.
 8. Universal peace.
 9. Universal education.
 10. Solution of the economic problem.
 11. An international auxiliary language.
 12. An international tribunal.
-

These twelve basic Bahai principles were enunciated by Baha'o'llah over sixty years ago and are to be found in his published writings of that time.

REALITY

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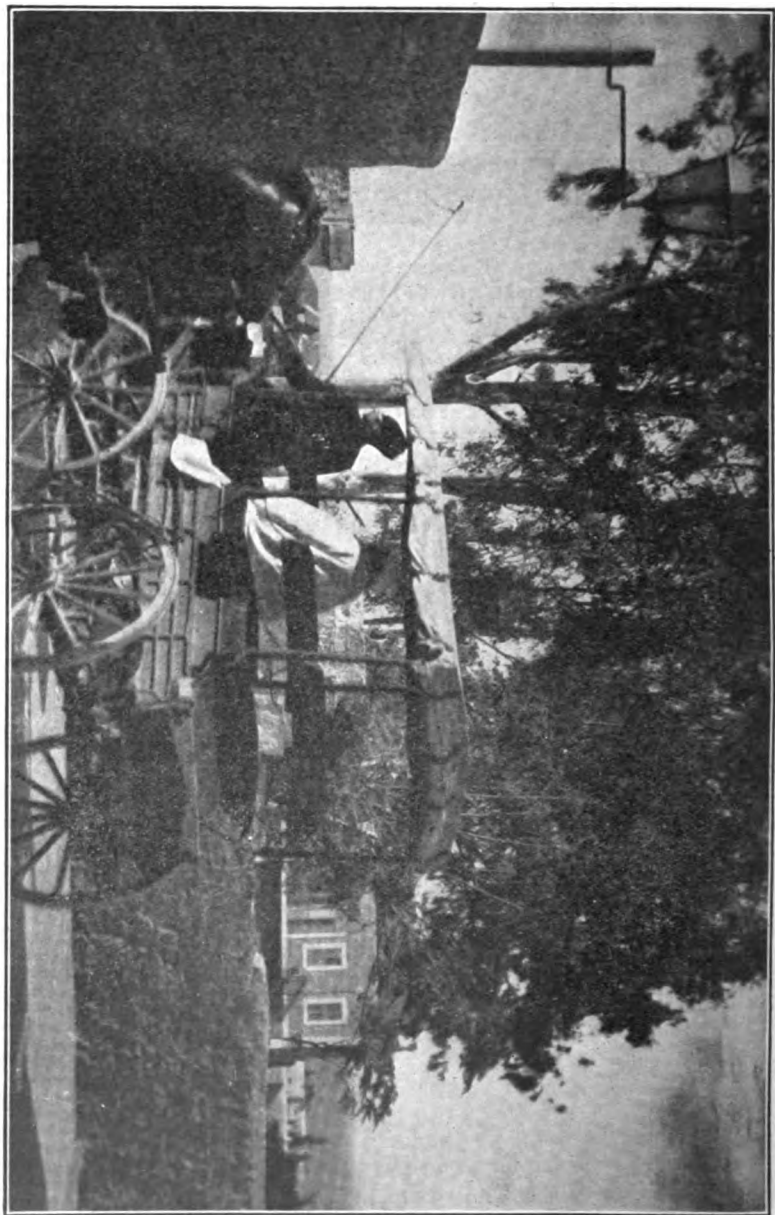
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Bible Prophecies Fulfilled In This Age

By Jenabe Fazel Mazandarani

THE Oriental countries, Persia and Palestine and other parts of Arabia, have been always the dawning place of the mystic lights of the Sun of Reality. Great schools of spiritual philosophy, vast systems of idealism and the religions of the world have sprung out of the East and irradiated the lights to other parts of the world.

The great Book, the Bible, which you have studied and quote in all your churches and religious meetings — that Book containing wonderful predictions and prophecies — was written by Eastern seers and Oriental prophets. If we ponder carefully over the predictions and prophecies given by these ancient spiritual mouthpieces of God, we will then realize that they have that divine insight which enabled them to pierce the vistas of ages and see the things which would and have happened centuries and centuries after their lives upon this earth plane. What divine insight; what celestial perception these prophets must have had, through which they could see and predict the events of the future! This subject has been dealt with in detail by great metaphysicians and theologians in their various volumes and books. The mystics of Persia have tried to explain this great fact in the following manner: The world of existence is similar to a dome of glass or a mirror. The phenomena and the objects of creation below this dome are reflected back to the ceiling of this clear, translucent dome; so that this dome has the reflection of all the things which exist below; in other words, it is the greatest disc reflecting all of the phenomena in

the material world. Now that you have a clear picture of the dome before you, in which is reflected all the visible phenomena, you can likewise imagine the brains and the minds of men as revolving mirrors around the dome. As long as the brain of man is turned toward this dome, the dome reflects the pictures that are mirrored on its surface from below. Whether the pictures are of the past or the present or the future, the mind has the capability of absorbing all these reflective pictures on the surface of the dome. There are three conditions for the brains of men, so that they may reflect clearly the pictures. First, the mirror of the brain must be clear; second, it must be turned toward the dome; and, third, there must be no veil or curtain between the mirror and the dome.

The minds of the prophets of God and the messengers of the merciful had these qualities, because, first, their minds were clear and translucent mirrors; second, they were constantly turned toward this great dome of reality, and third, there was no veil or curtain preventing their reflection and irradiation. Now, your minds have just as much ability to reflect those images of reality as the mind of the Manifestations of God. But we, through our limitations and ignorance, bring before our minds veils of misunderstanding and curtains of imagination. Thus the surface of the mirror becomes filled with the dust of worldly materialism and agnosticism. Consequently the brains of such men cannot reflect equally the same light and beauty as the minds of the prophets and messengers. It is for this reason that men, either through following in the footsteps of the Manifestations of God or through concentration and attention, purify and cleanse the surface of the mirrors of their brain, and they become enabled to make predictions of the future; to see the objects of life and to delve into the mysteries of truth. Here we come across very interesting reflections: If these prophets were able to look into the future and see the events which would transpire two or three thousand years hence, how was it that they could not see the events which were transpiring around them, subjecting them to persecutions, suffering and humiliation? Because it is an historical fact that all these messengers of good will who have lived on this earth plane have had to go through many persecutions and

many sufferings on account of the bigotry and fanatical ideas of the populace. This mystery is solved when we realize that even the Manifestations of God had two phases of life, the physical and the divine. When they engaged themselves with material things, when they were living the physical life, they were like other people, but when they turned their minds toward that great dome of reality, then they were different from the rest of mankind, because their minds were so clear as to receive the impressions of the Infinite.

You will remember the story of Jacob; how Joseph was taken by his brothers, thrown into the well and sold to the Egyptians; how later on the brothers went into Egypt and brought back the coat of Joseph, and when the coat was presented to Jacob, the father of Joseph, the very fragrance or the smell of it made him feel that his son was still living in Egypt. This subject is taken by a Persian poet, and addressing the father of Joseph he says: "If thou wert able to realize that thy son Joseph was in Egypt thousands of miles away, through the contact of the coat, how is it that thou couldst not know when he was thrown into the well?" Then the father of Joseph answered: "We are living in this world like other men, but now and then the light of inspiration flashes and through that light we see the events. When the light is extinguished, the vision is gone. Sometimes we ascend to the very height of the mountain of transfiguration and see the evolving events of the future, and sometimes we come down and live on the earth plane and will be able to see even those things which are before us." If that state of spiritual realization could be continued in this life day and night, no one would like to live here. In short, the prophets have had this quality of prediction, and their books are the greatest testimonies that they saw these things, either in dream or vision or in the state of wakefulness.

Prophecies can be roughly divided into three parts: The first are those predictions which deal with the events of the prophets' own lives during the time that they live. This is not important, and we have nothing to do with that part of prophecy. There is a prophecy in the Old Testament about one of the kings who was very ill. A prophet went to call upon him, and while he was there he told him that his illness was very

dangerous, "You are going to die." When he left him and came into the court, he received a revelation or inspiration that this king is going to be healed very soon, so he hastened back and gave him this news. "Just at this moment I received a revelation that you are going to be healed." Now, this is a minor prophecy, dealing with the events of the days of the prophet and those people who were with him.

The second part of prophecy is that which deals with the predictions of events which will transpire in two or three hundred years, such as the wars and chain of circumstances with which the Old Testament is filled. It is like unto the dream of the King of Babylon. He had even forgotten what he had seen in the dream, but Daniel was enabled to tell him what it was, and likewise to give him the interpretation. That great dream of Nabuchednezzar was of a man whose head was of gold and whose breast silver, and whose feet of clay. Daniel gave the interpretation that this is extremely symbolical. Thy dream symbolizes thine own empire; while thou art at the head of this kingdom the country is like gold; another king from thy progeny will be like silver. The future kingdom will be like iron and copper, and finally the weakest of them will be of clay. Then out of heaven a great stone will fall and destroy this great figure. That was one of the mightiest empires which came along afterwards and dispersed this Babylonian kingdom. Reading subsequent history of the Babylonian race, one becomes aware that it was as though Daniel had lived hundreds of years after himself and had observed and witnessed all these events he predicted so accurately and truly.

The third and most important prophecy contained in the sacred scriptures is that dealing with events from two, three and four hundred years afterwards in regard to the consummation of ages and the establishment of the Divine cycle of human power. So if we could take out these wonderful illuminating prophecies from the Old Testament and put them side by side, noting the correspondence with the great events which have transpired in the last two or three hundred years, it would be as though those prophets had the divine vision and insight to look into the future and see all these things with their own eyes.

The prophecies of these great prophets again are divided into two parts: The first part is in regard to the material and physical advancement of the world, and the second is regarding the spiritual, the ideal advancement and progress of the hearts of mankind. For example, this great Armageddon, this great universal war which flooded the world with misery and slaughter, we find clearly predicted in the Old and New Testaments. One of the Israelitish prophets, in some part of his book, says, that there will be such a great struggle and turmoil in the world that two parts of the world will be cut off. The same prophecy is repeated by Christ when he refers to the prediction of Daniel, and says: "There shall be wars and rumors of wars, and kingdom shall rise against kingdom, and nation wage war against nation; there shall be earthquakes and famine in the world;" all of which have come to pass and are before our eyes. Hence if we peruse the terrible events which have transpired in the last eight years in the whole world in all parts, likewise realizing the distraction, the savagry and barbarism perpetrated by so-called civilized nations, and how millions of the flowers of humanity have been cut off, we will then know that these ancient prophets were right; that they had the divine insight to predict these events. One of the most wonderful prophecies which has actually taken place is the return of the Jews to Palestine and the hope for the establishment of their kingdom.

There are certain concrete prophecies in regard to the inventions of telegraph, telephone and wireless, all of which show that these prophets had a vision which was beyond human ken. In one of these ancient prophecies it is recorded that at the end of time there will be many threads connecting various vicinities; that from Jerusalem these threads will be extended to all parts of the world, and people will come to this center by taking hold of these threads. By these threads the prophet meant the railroads and the steamships, and people would travel over the fastest railroads to reach that country.

Another prophecy in the Book of Isaiah is about the connection of Egypt and Palestine which was fulfilled by the building of railroads during the war connecting these two countries. The students of the Bible can find the prophecies for all the marvelous achievements of the last few centuries.

The second part of the prophecies which is the most important is in regard to the fulfillment of the law of Universal Love in all parts of the earth, the establishment of Universal Fellowship and reconciliation amongst the people. Isaiah says that in that day the wolf and the sheep shall lie side by side; the leopard and the kid will be grazing in the same meadow; the lion and the lamb will be in the same pasture; the little children shall put their hands in the hole and the adder will not harm them. All of these symbolic prophecies indicate that a day will come when the nations who are wolfish and the countries and the people who are lamb-like will enter into eternal compact of friendship and amity and will forget their enmity and animosity forever. From a physical standpoint it is impossible for the wolf and the lamb to become friendly, because the wolf is a carnivorous animal; it has claw-like teeth and flesh is its natural food. The wolf has no enmity toward the lamb when he tears him to pieces, but he wants to live. The only time they will be peaceful and kindly toward each other is when the lamb will be lying down peacefully in the belly of the wolf.

Again it is written in these sacred Books that in that day God shall judge all the nations; that the nations shall change their swords into plowshares and their spears into pruning hooks, and that they shall learn war no more. The prophets in those days lived at a time when the civilization did not require bombs, poisonous gasses, guns and cartridges and all kinds of infernal machinery; at a time when we had none of the modern inventions. The prophet had no other way of explaining himself other than the agricultural implements, swords and spears. In brief, the prophets desired to say that the nations will be disarmed; that there will be Universal disarmament. Again, in another place it is written: "In that day I shall gather all the nations, and all languages will be made into one language." Hence, if we think of the marvelous spiritual outpourings upon the hearts of the people, we realize that this universal consciousness, this international mind, this international amity and better understanding and wider relationship which is being felt by all men everywhere are all predicted by these prophets.

Now, the prophets of Israel picturing before themselves this roseate dream, thought that when these conditions are fulfilled in the world, then God Almighty will come and tabernacle himself in the human world; the manifestation of God will appear.

By God, they did not mean that the Almighty is like a human being who is sitting upon his throne in the heavens and would some day come down in an airplane and make his flight to the earth. Their meaning was rather this: That the perfections, the virtues, the characteristics of God — what are they? — love, amity, righteousness and sincerity — would descend into the world of humanity, upon the wings of knowledge. These things will be established universally in the world of humanity, which when brought together in a perfect human temple will mean God. Christ meant the same thing when he advised his followers that they must pray that the Kingdom of God may be established upon the earth. Who is the Manifestation of God? He is the manifestation of love, the manifestation of universal consciousness, the manifestation of light, happiness, prosperity and unity among the children of men. This appearance of love; this effulgence of Universal Unity will dawn from the consciousness, from the horizon of the hearts of illumined forward-looking men and women. It is self-evident and beyond the shadow of a doubt that when we look over the world today we see and feel that these bright dreams of the Sun of Universal Consciousness have dawned from the hearts and the minds of the people both in the Orient and in the Occident. The dark clouds of misunderstandings and superstitions are being dispersed by the blowing of the wind of divine consciousness and the lights of knowledge; wisdom and mutual understanding are gaining greater and greater triumph. In the Oriental countries, religious misunderstanding and prejudices were very strong. The adherents of different religions hated one another to such an extent that they thirsted for the blood of each other. The adherents of the seven great religions of the world were extremely inimical, and never tried to forget their past prejudices and associate with one another in the light of unity and friendship.

There was a Mohammedan priest very ill on the bed of death. His family went out and brought for him a Christian physician. When this Mohammedan priest opened his eyes and saw this strange man, he asked: "Why have you brought this person here?" They replied: "He is a very skillful doctor and will be able to heal you." He hastened to say: "Are you not aware if I take the medicine of this infidel, this Christian, I will go directly to hell?" The physician, not understanding, asked them what he was saying. They translated the priest's re-

marks. The physician answered: "Well, whether or not he takes the medicine, he will go to hell anyhow; but if he takes the medicine he will go there a little later." Such was the bitterness and bigotry amongst the followers of the religions. But, when the sun of the Bahai Movement dawned from the horizon of Persia seventy years ago, its penetrating rays scattered all these clouds from the consciousness of men. These religionists, who for thousands of years were inimical against one another, became like unto brothers and sisters, so that in reality the prophecy of that ancient prophet was fulfilled when he said that the lamb and the wolf shall lie side by side; consequently we are living at the dawn of that glorious age, that divine millennium which has been prophecied by the ancient bards and poets, and we are witnessing with our own eyes the greatest transformation in the world of humanity. If we observe carefully we see all these signs around us. On one hand the statesmen of the world are seriously discussing and upholding the parliament of men, the federation of the world. Again, in the councils of nations and the congresses of the people, they are discussing the problem of disarmament and how to use these colossal sums that are being spent for the dreadnaughts and battleships. Then there are innumerable societies and organizations all over the world, East and West, the primal objects of which are to expand the horizon of human consciousness; to unfold the capabilities of the minds of men and to bring within the grasp of the people a greater realization of the inherent possibilities.

The Bahais, who are the lovers of light, of peace, of universal love, are likewise endeavoring and making the greatest effort, so that nations and religions and languages and tribes and races may forget their misunderstandings, shaking the hand of fellowship and friendship upon the same platform of international divine truth. What glorious privileges are ours, if we could truly realize that we are living at the dawn of this great divine age; at the dawn of such an international cycle where all the constructive and humanitarian forces are working for the betterment of the world, so that we may have one United States of the World; one Universal God; one great family of nations; one language, and one shepherd of one flock.

Translated by Mirza Ahmad Sohrab.

The Fourteen Points of the Dream Problem

By Libra Light

THESE questions were sent from a medical journal of India to be answered by certain persons in this country. Both questions and answers may be of importance to those interested in the phenomena of the dream state.

In a talk given at Dublin, N. H., August, 1913, when questions regarding dreams were put to Abdul Baha, the Master said:

"Dream or vision consists of spiritual revelation and discovery. All dreams are real, or correspond to reality. The spirit ever discovers and then reveals it to the heart. If the heart is free and untrammelled the actual facts will be reflected upon it and will be transmitted to the power of memory. This is real vision and has no need of interpretation. As it is seen, it will come to pass. But the spirit may discover and transmit to the heart and the heart may contain confusing thoughts and ideas, with which the discoveries may be mixed. This form of vision needs interpretation. One must extract the spiritual discovery out of these confusing thoughts. For example: this white cloth will receive any color you may put upon it; if you dye it red, it will be red; if yellow, it will be yellow, etc. Now it is the real thing which is colorless; but if it were yellow and you dyed it with blue, it will not become blue but green; you would then have to extract the blue from the yellow; that is to say, this would be interpretation.

But it may again happen that spiritual revelations may not come to a man. There are thoughts and ideas in the heart and when he sleeps these come to him; these are useless dreams and have no interpretation whatever.

In the spiritual world there is no time nor space."

THE following answers are the result of conscious effort to explore the realm of "dreamland," and have been gained by actual experience.

Question 1. Who is it that sleeps, who is it that dreams and who is it that wakes up?

Answer. He who sleeps is the physical manifestation of a spiritual Reality. He who dreams is that physical manifestation seeking its Reality. He who awakes is the same as he who sleeps—plus what he has gained through his search for his Reality.

Q.2. If it is one and the same person, what prevents him from knowing, during his dream state, that he it is who, before going to sleep was waking, and is now dreaming and what reminds him on awakening that he it was who was dreaming when asleep?

A. Nothing prevents him from knowing in his dream state that it is he who before going to sleep was awake. Many are conscious of their personalities extending through the dream state and conscious of their experience during sleep and upon awakening.

Q.3. If the personality in each state is different, what becomes of the waking-state personality during dream and what of the dream personality during waking state?

A. The personality is not different. It is ever and always the same. Through spiritual development comes the power to derive and retain the benefit of such constructive knowledge and experience as comes through the dream state.

Q.4. If, as many believe, the dream world is external to the dreamer and is real and independent of the waking world, who is its creator and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?

A. The dream world is not **external**. It is **internal**. "The Kingdom of God is within you," awake or sleeping. A Soul is often conscious of the effort of Divine Guidance to direct it through these hours when the material world and its disturbing influence are shut out. God is creator of these hours in which He tries to draw the soul to the Infinite Knowledge of its Reality. The distinctive features of the dream world are the features of

Reality, making it conscious of a power and experience varying from the waking state.

Q.5. Are there any other worlds (astral, mental, spiritual, etc.) besides the two commonly known worlds of dream and waking states, where men after death are believed to go and is any of them eternal and unchangeable?

A. There are many worlds. "In my Father's kingdom there are many mansions." Life and experience are eternal. The law of evolution and development toward perfection necessitates varied conditions in worlds and in the progression of souls.

Q.6. Is communication from one world to another possible, if so, how can a person in the dream world communicate with his friends in the waking world and vice versa?

A. To the aspiring soul through the open door of so-called sleep comes the possibility of receiving messages from departed loved ones, and also a possibility of transmitting thought and desire to those in the waking world.

Q.7. If, as some contend, the waking world is as unreal as the dream world and we know of the unreality of the former only when we wake up into a higher state of illumination (just as we know of the nature of dream on awakening into this physical world) it may be asked: Why this so-called higher state of illumination also is not a dream in relation to a second higher state and this in relation to a third one, and so on ad infinitum?

A. Physical life on this planet is but the kindergarten of eternal education. What man reaching the age of forty-five but regards his infancy as a dream? What man nearing death but regards life as a dream, sensing a new experience higher and greater than life, and after so-called death can one doubt the Immutable Law which destroys only to begin anew, ad infinitum?

Q.8. Is it possible for a dreamer to remain cognizant during his dream state of the fact that he is dreaming? If so, what are the means to acquire this power?

A. It has been possible to the writer. Many experiences of this kind having been manifested. I do not know how to acquire this power. I would suggest severance.

Q.9. Will a dream cease or continue if the dreamer becomes awake to its nature during the dream state?

A. There are certain forms of fear produced in the dream which are so vivid, that the dream will discontinue through this fear, for the Divine Will gives only that which the personality can endure, either to continue the experience of happiness and well being, or experiences which tend to promote fearlessness and faith.

Q.10. How far is it possible to stop, alter or create one's own dreams as one wishes? What are the means to do it?

A. By direct appeal to the Highest before sleeping, one may direct one's dreams for Guidance and Enlightenment.

Q.11. To what extent is it possible to be cognizant of one's own dreamless sleep state, while sleeping?

A. When the physical body is exhausted and not equal to further spiritual experience, but when the soul is still pure in its pursuit of Truth, one is conscious of dreamless sleep while sleeping.

Q.12. What is the state of consciousness of a person after the so-called death of his body, viz., does his personality survive and does he know that he is dead?

A. The answer to this is contained in the Word of God as sent through his prophets. No living man can say, "Save His Manifestations of Supreme Wisdom." In every cycle He has sent One whose Word is Truth.

Q.13. How can the created beings of the waking world and dream creatures of the dream world know their Creator and dreamer?

A. The creatures of the waking world and the creatures of the dream world are both real. The Divine Creator in His Wisdom makes them known, one to the other.

Q.14. Is there any ultimate Reality, eternal conscious and everpresent in all the states or worlds and can it be known or realized by any such means that may be acceptable to all creeds and religions and suitable to every human being in all climes and countries?

A. There is an ultimate Reality, eternal conscious and ever present, in all the states of the worlds. It can be known to all creeds, religions and races. During the last century Reality has appeared in the human world, outlining the foundation of

the future civilization, based upon the Universal Fatherhood of God, and the Universal Brotherhood of man in the following principles:

- 1—The Oneness of mankind.
- 2—Independent investigation of Truth.
- 3—The foundation of all religions is one.
- 4—Religion must be the cause of unity.
- 5—Religion must be in accord with science and reason.
- 6—Equality between men and women.
- 7—Prejudice of all kinds must be forgotten.
- 8—Universal Peace.
- 9—Universal Education.
- 10—Solution of the economic problem.
- 11—An international auxiliary language.
- 12—An international tribunal.

This message was given to the world by Baha'o'llah over seventy years ago, and these principles will become part of the consciousness of man through the presence of Abdul Baha in the station of servitude on the earth plane.

Leave all things to take their natural course, and do not interfere.
Lao Tzu.



The Glory of God *

By Horace Holley

MY stars unleash their forces like falcons from the hill
 To sweep through myriad courses, returning as I will,
 Each with its time, its tether, its flight above, below,
 Perfecting all together an aim they none can know.
 From heaven unto heaven I guide their tireless way
 On silent wings and even that falter not nor stray
 Nor cross My firm decision nor pass My bound and goal,
 Their leagues within My vision, their hours in My control.
 On them I laid a duty of seasons without flaw;
 Their gardens sow My beauty, their deserts reap My law.
 Each drop and grain I make them, of sands and waters spilt,
 And what is there to shake them, the worlds that I have built?

Ye race I raised of darkness more splendid than the sun,
 All restlessness, all starkness, all perfect, all undone,
 How have ye thought to leave Me who lands and waters give?
 How have ye thought to grieve Me, the Life of all that live?
 From error to worse error wherever ye have gone
 I darkened in that terror to brighten in that dawn,
 I cried in wind and ocean when ye were as the beast,
 I fired each mad emotion whereby your souls increased.
 Nearer than pain or pleasure, ye did not see My face;
 Dearer than golden treasure, ye trod upon My grace;
 Ye held My pure Creation an emptiness, a pit,
 To damn with your damnation, ye weakest things of it!
 But I who speak have hearing when all is dumb at last,
 For them who know, revering, for who know not, aghast,
 A Glory to the splendid, a Meeting to the friend,
 A world unveiled and spend for him who veils the end.
 Your hearts are now but mirror to My most ancient word,
 Your vision grows the clearer for secrets yet unheard.
 From season unto season your blinded paths afar
 To shine like stars eternal above the nights that damn,
 O peoples made supernal for Glory that I Am.

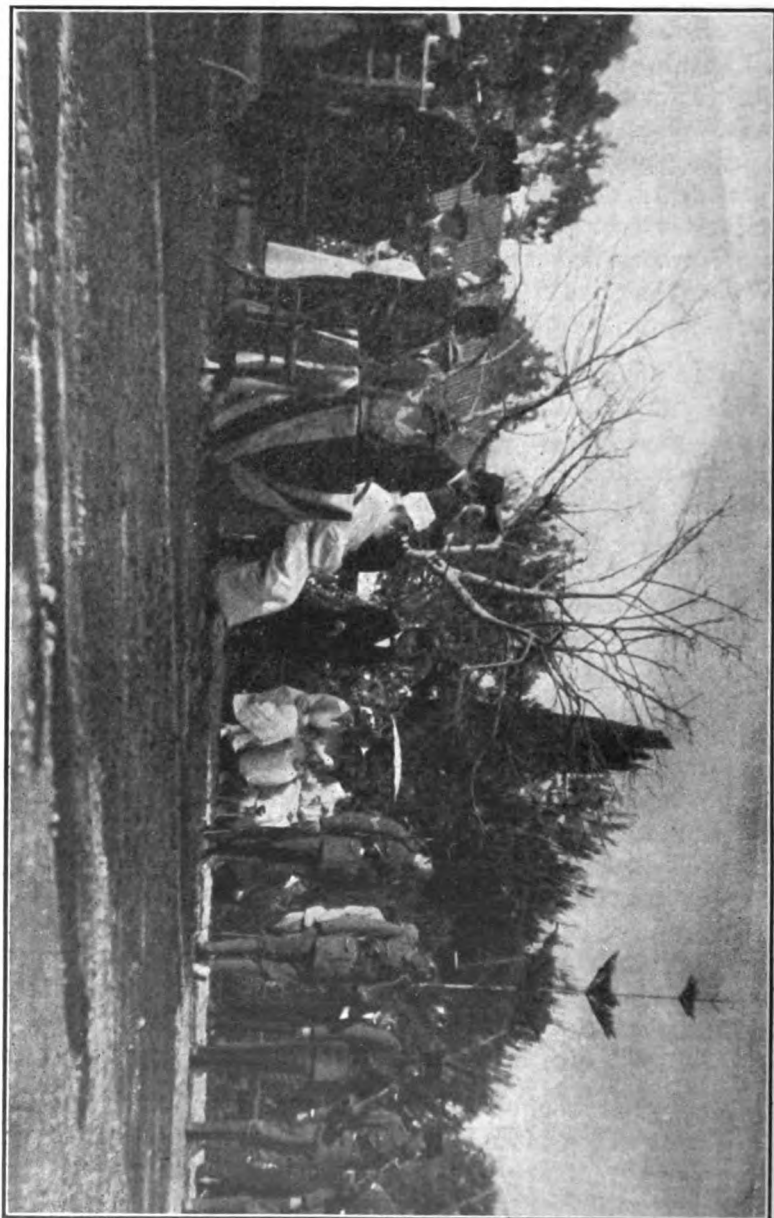
* Baha'o'llah.

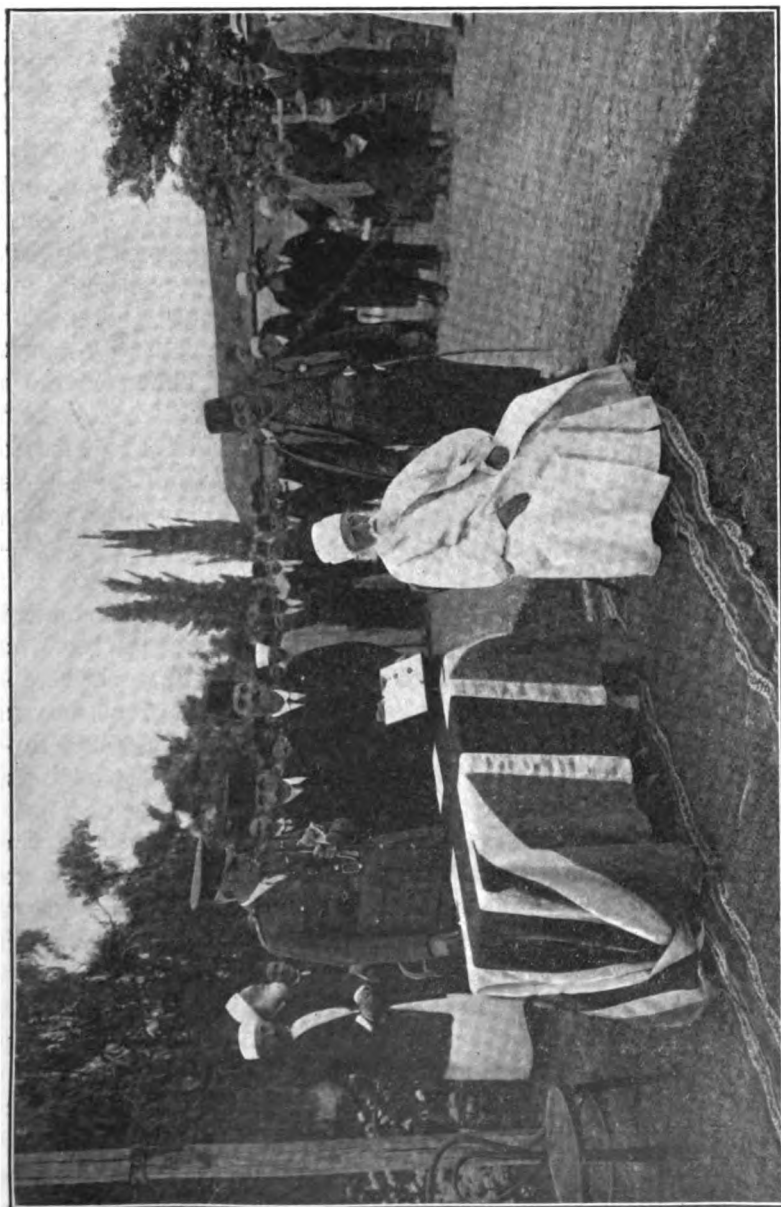
Disclosed My hidden reason in man as in the star.
 Life within life I made ye, an angel in a beast,
 Hell within heaven laid ye, starvation at a feast,
 That ye for purer water should thirst, and stronger wine,
 Spent wolves grown sick of slaughter and craving to be Mine
 In peace your own creation, for God your own desire,
 When depth of desolation compelled ye to aspire.
 My love is your true history and not these broken days
 Your memory makes a mystery to startle and amaze:
 My love that like a garden shall flower in its own rain
 The fervent rose of pardon from darkened earth of pain.

My stars unleash their forces like falcons from the hill
 But ye run longer courses through My more secret will;
 To ye I gave My beauty, in ye I breathed My breath:
 My love is all your duty, bright angels without death!
 As rivers from the mountain wind surely to the sea,
 Your lives, a scattered fountain, return at last to Me,
 The Hands of Glory plan it, the Heart of Peace restores
 For hates that were as granite the victory of your wars.
 I make your fields be holy whatever blood is shed,
 The mighty and the lowly shall lie upon one bed,
 For they who would not center as angels to their trust
 On humbled bellies enter My heaven for a crust.
 The time and times are spend I held within the glass;
 The woes ye earned are ended and woeful seasons pass
 And this your world of sorrow its empty shadows rise
 And that your glad tomorrow long hidden in the skies,
 One day of one creation, unchanged till ye could change,
 Uncovers every nation to Light no longer strange.
 Already, see, what Glory shines bright against your brows!
 The fond, incredulous story ye whispered house to house
 Of Love they cast in prison for murderers to deny,
 Now Sun of Truth arisen, it flames from sky to sky!

For souls that would not falter in dread and drouth and dearth
 I raise My fallen altar and reign throughout the earth,
 From every radiant spirit the meek, unhonored guest
 I summon to inherit new kingdoms of the blest.
 I close the former pages, I fold the ancient scroll;
 I yield My promised ages that ripen fruits of soul

ABDUL BAHÁ BEING KNIGHTED





ANOTHER VIEW OF THE KNIGHTING OF ABDUL BAHÁ
American Pilgrims in Background

The Current Art

By Mary Hanford Ford

THERE is no greater pleasure than to watch the current exhibits which come and go in the great city of New York, and observe the tendencies of the younger artists, and in this way catch the growing color of the New Day. For the artist is not simply an expression of personal genius, — he is an open channel through which vibrates the collective spirit of his day in one way or another. He does not know this as a rule. He paints what he sees and feels, because he sees and feels it, and would frequently be insulted if it were suggested to him that he is a “channel”. But the fact remains that he is realist, naturalist, idealist, poet, spiritist, according to his day, and he will be predominantly one or the other as his day determines.

Abdul Baha says — next to the messenger of God, art most nearly expresses the language of God to man, and in “art” he undoubtedly includes architecture and that colorful world of decoration which comes to us not only through the great murals but through the great textiles as well, so that the rugs and tapestries of a country express its tendencies, as do its paintings, sculpture and architecture.

Looked at from this point of view the art exhibits of the winter and spring have been both delightful and in certain ways disappointing. They indicate always a marvelous sureness of technique. One feels that the American artist of today, both man and woman, has attained everything in that direction; that Whistler, Manet and Renoir have not lived in vain, and that subtleties of color and movement are as a rule within the grasp of the younger men and women as well as the older ones.

What one misses frequently in the exhibits is a consciousness of the poetry of life, which the great realist must possess as well as the idealist. Without it one can never become a true artist. But through its presence the simplest bit of landscape or portraiture is alive and unique. One need not seek sensa-

tionalism if this present. George Luks has it, and whether he is painting the **Sand Artist**, or **Matches Mary**, or that adorable Pawnbroker's Daughter, which hangs now in the Metropolitan Museum, or the self-complacent young Czecho-Slovak Officer, who blazed forth in the recent exhibit at Kraushaar's, he is speaking the language of the thinker, always forgetful of the dealer. Usually this note is marked in the shows of the younger artists, such as the members of the Whitney Studio Club. This year one looked for its stronger appearance, and was disappointed. Perhaps the wave of reactionary feeling which is flooding the world has delayed it, and another year we may find the artists speaking what they feel without regard to its salability.

One very refreshing conviction gained from the season's exhibits is that American art is at last firmly rooted in its own soil and is producing a delightfully independent product. However, we may have imitated in the past, we are doing as we please now. Victor Higgins' painting in Taos gives us Indians and landscape translated through sensitive fingers, and paints a land far from that interpreted by W. R. Leigh, though the two are in the same physical locality. R. Sloan Bredin from New Hope is as different as possible from Robert Spencer though both paint in the same town.

There is no doubt that the influence of the Independent Exhibit, which for several years now has delighted the students of real art in America, has been strong in its encouragement to the individual painter. There was never a time in any country when the power of the academic was less dominant than at present in the United States. With George Luks and John Sloan teaching in the Art League School, how can conventionality remain a ruling principle? Surely the young art must blossom under such tutelage.

Among the pleasures of the last month have been the unusual exhibit of the Architectural League at the Metropolitan Museum, and the Bryson Burroughs exhibit at the Montross Gallery. The former was significant not so much from its architectural display, though this was unique and suggestive in certain aspects, but because of its arrangement. The new wing of the museum was utilized for the exhibit, and was admirably

transformed for the moment. Sculpture, painting and all the decorative adjuncts of architecture were drawn upon to complete the **ensemble**. The lower story with its wide spaces seemed sometimes like a succession of delightful bowers in which the spicy odor of pine branches carried one far from the city's haunts, while other sections were like bits of the castled life of ancient days suggesting the knight and lady of the past and their martial security.

There was a wonderful serenity about the entire environment. Beautiful textiles hung from the walls, and a girl sat at the loom weaving similar fabrics. One felt another spirit pervading the place, quite different from the customary commercialism of modern cities, and went away with the conviction that beauty is not dead, and that commerce is not all powerful.

The Bryson Burroughs exhibit was interesting from several points of view. In the first place, it indicated new vision in the artist. The portrait of Edith Woodman Burroughs hung upon the wall in the place of honor. She was the gifted young sculptor who took the prize for the Fountain of Youth at the Panama Pacific Exhibition, and who died in 1916, a great loss to American art. The exhibit was like a tribute to her. The accompanying paintings all dealt with spiritual themes, and as one walked about the rooms one seemed accompanied by the great spirits of the past, who spoke again through an American artist. Mary Magdalen shone in three canvases. St. George and the Dragon appeared in a distinctly new version; St. Martin and the Beggarman, a theme which both sculptor and painter have interpreted for centuries; The Holy Women at the Sepulchre, which again takes us back to Giotto; St. Francis and the Angel, with the Violin of Intolerable Sweetness; A Parable of St. Francis, La Gioia Perfetta; A sea piece, and a farm scene with the distant hayrack were like the "intolerable sweetness" of the angel's violin. There were others also; The Three Kings and the **Admonition**, for instance, all similar in mood and handling, all distinctly individual and different from the old masters whom they suggest as subjects. Neither Botticelli nor Fra Angelico could ever have painted any of these canvases, though both have painted similar subjects habitually.

In color the paintings were always interesting, and showed that the artist had followed color symbolism. In technical treatment they were amply sufficient, but gave the impression that their originator was more absorbed in the subject than its method of handling. The profound feeling of the series gripped the observer and brought to his recognition the fact that through Bryson Burroughs the element formerly lacking in American art had been seized and given expression. He was a man who had studied the old spiritual tales with love, and presented them again with new passion. He had gone up the mountain with St. Francis, had been with him like Brother Leo when he received the stigmata, and so he could paint the lovely scene and call it *La Gioia Perfetta* — Perfect Joy. Also he could paint the angel playing the violin of "Intolerable Sweetness" so that one felt that sweetness, and knew what it meant.

This has not been done in American art before. It was the vital note always lacking, and now that Bryson Burroughs has made it sing, perhaps others will hear its melody, and bring forth its power.

Another distinctive note of the same sort was struck in Victor Higgins' remarkable painting called *Circumferences*, which hung in the Allied Artists Exhibit. It showed an aeroplane far up among the planets. Across its course shot a comet, nearby hung a small world. It was a vivid limning of infinite distances, full of air, of light, of etheric suggestion. It might have been named *The Place of the Placeless*.

Whoever makes the fewest persons uneasy is the best bred
of the company. Dean Swift.



Good News

THERE is much to discourage the human mind to-day. Clouds of impending disaster, overshadowing premonition of evil, conflicts of will and opinion from every quarter, knowledge of injustice existing in all countries, cruelty of oppression, deceit and duplicity from high sources, hatred and revolution festering in the souls of millions of down trodden human beings whose lives and liberties have been subordinated to the greed of the few, an unrest and dissatisfaction rapidly spreading throughout the world,—but to counter-act these distressing features, there is “Good News” to be gleaned in the knowledge that thousands of minds are sensing and developing the principles of Unity, the elimination of prejudice, and the harmonious blending of seemingly conflicting ideals. Gathering from all points of the globe in conscious effort in some instances, in others following a subconscious urge to produce order in a disease ridden world, these souls, fearless in their devotion to Universal Service are pointing the way to the solution of the difficulties which beset the human race in this, the close of a cycle of madness and the beginning of a cycle of progress — real progress — based upon a spiritual understanding of the Law which will inevitably produce a higher and more lasting material development than the world has yet witnessed.

The following extracts representing many different types of mind form a basis of hope.

President Harding and Vice-President Coolidge on Religion

“I like to go to church every Sunday morning. My early training was in the Methodist Church. Later my mother became a Seventh Day Adventist. In mature life I became a Baptist. I have been a trustee in Trinity Church for twenty-five years, but my interest is not limited to my own church. I love to go to a ritualistic service. I like to go to the Episcopal Church. I like ceremonial. I have enjoyed going to great Ro-

man Catholic services. All the expressions of religion are wholesome in American life. I enjoy all these, though I belong to the freest church in America. I wish every man in America would attend church. I wish men would be as much interested in the churches as they are in their own business.

"I don't like to talk about religion just for the sake of conversation, but I do believe we need more of it in our American life, more of it in our American Government, the real spirit of it."

To these words of President Harding it is fitting to add those of Vice-President Coolidge:

"Religion is the essential. The community without the church goes to pieces. I have seen it again and again in New England. Our Nation was founded by men who came over for the sake of religion. They made it what it is. Our Nation cannot live without morality and morality cannot live without religion."

**Extracts from "The Jew and American Ideals", Publishers
Harper & Brothers, by John Spargo**

(Taken from The Morning Telegraph)

In his book, "The Jew and American Ideals," just published by Harper & Brothers, John Spargo, a Gentile, tells us what the ultimate result of the campaign of Henry Ford to engender a hate of the Jewish people in this country will be if the American people allow themselves to be influenced by it. Pogroms as terrifying and revolting as those which sickened humanity in Russia in 1891 and again at Kishinev in 1903 will be staged here in America. The Kishinev outrages were the direct and logical outcome of a similar campaign of calumny and hatred against the Jews.

Ford and his sympathizers pretend, of course, that pogroms would be impossible in this country and that, "transplanted in American soil, anti-Semitism will change its character and will not take the form of mass violence."

"Not a single fact or historical example is cited in support of this optimistic theory," says Mr. Spargo. "There are fine phrases about the 'genius of Americanism' and 'the innate justice of the American mind,' but that is all. And these fine phrases can be easily and adequately disposed of by the simple observation that anti-Semitism, like all other forms of race hatred, is incompatible with 'the genius of Americanism' and with 'innate justice.'

"These seem to me to be self-evident truths. Nevertheless we have had many bitter manifestations of race hatred in this country, not a few of which have been attended by mass violence. When I reflect upon the savage race riots which have occurred in this country, and the numerous lynchings of negroes by infuriated mobs, I cannot bring myself to accept the easy optimism of the anonymous Jew-baiter. Even as I am writing these lines the morning newspaper comes to hand with the account of the lynching of three negroes, one of them a woman, in Georgia."

Conceding Mr. Ford's contention that pogroms would be left out of the anti-Jew program in this country, Mr. Spargo replies that the plans for discrimination and persecution which are set forth by him are entirely antipathetic to Theodore Roosevelt's ideals of Americanism which he called "the historic American position of treating each man on his merits as a man, without the least reference to his creed, his race, or his birthplace."

"I am opposed to anti-Semitism," he writes, "not alone for humanitarian reasons, but as a matter of loyalty to America. Anti-Semitism is treason to the American ideal."



From "New York American":

Irish Are Able to Rule Selves, Says Chesterton

"The Irish are able to govern themselves, just as is any other Christian group," Gilbert K. Chesterton asserted last night in a lecture in the Apollo Theatre on "Ireland and the Confederate Parallel." He said:

"England's action toward Ireland has been generally stupid, sometimes even wicked, and almost always indefensible. Had the Irish question been handled wisely in the days of Gladstone, the present struggle would not now be waging.

"England's intense nationalism is the primary cause for her fear in not giving Ireland her freedom. No parallel exists between England and Ireland as did between the North and the South during the Civil war in this country."

From "The Globe" — by Dr. Frank Crane:

Who Will Move First?

Baron Lee, First Lord of the Admiralty of the British Empire, who is the same Lieut. Col. Arthur Lee who was military attache in Washington in the late nineties, made a significant speech the other evening at a dinner given by the Institution of Naval Architects in London.

"If America invites Great Britain to a conference," he said, "to come to an agreement on the naval question, I am prepared to put aside all other business in order to help that matter forward, for there can be no more pressing business in the affairs of the world."

"It is hard to believe," he continued, "that those who were fighting side by side to save civilization are now going to build navies against each other, if for no other reason because it would be so ridiculous and so silly."

I quote this because it is such a joy to find one of the High and Mighty breaking out and talking horse sense.

Sometimes we get wholly discouraged, seeing that Presidents, Senators, Prime Ministers and Editors continue to fill

their mouths with sawdust, i. e., to talk of anything else than the One Thing that the world and every nation therein need, which is to Disarm.

In a world bankrupt, morally collapsed, smitten with famine here and folly there, on account of war, that statesmen should hesitate one moment to put aside the implement and cause of their ruin, would seem to argue a world gone mad.

"I join issue," said the Baron, "with those who say we should not discuss the question of hostilities between the two great English-speaking nations. This is a subject about which we ought to be thinking, thinking day and night, with the fixed intention of making it impossible."

From my seat, away up in the gallery in the back row, I rise and yell as loudly as I can, "Hurrah!"

"The only point to be settled," he also said, "is who is to make the first move."

That is easy. The Gentleman, of course, always makes the first move. That nation that is the strongest-hearted, surest of itself, and most conscious of nobility, will make the first move. It is always so. The great are quick to trust, the petty hesitate.

Meanwhile what words of scorn and contempt are strong enough to characterize those miscreants who cease not to busy themselves sowing the seeds of hate and suspicion, which, when they have matured, bear the hideous and deadly fruit of war?

The true gentleman is the man who does not pride himself on anything.

La Rochefoucauld.



From "New York American"

Bishop Warns of Capitalist Peril to Nation

Michigan Prelate, in Sermon at Cathedral Here, Says Interests Seek Control of United States — Plan to Muzzle Progress — Deportations of So-Called Extremists Declared to Constitute "Foulest Page in U. S. History"

Bishop Charles D. Williams, of Michigan, yesterday arraigned capitalistic interests and declared they were seeking to control the United States through what he termed an invisible government.

He devoted his sermon in the Cathedral of St. John the Divine to an indictment of commercial interests. He said these were trying to control matters outside the proper sphere of their activities.

Prefacing his attack with comment on unrest in this country to-day, the Bishop said:

"The United States to-day is in the control of an invisible government. We are in a reign of commercial conscience and the rule of the American business men. I respect the American business man in the sphere in which he belongs, but I will not admit or concede his leadership in economics, politics or sociology, and more particularly in education or religion. We are threatened with a regime of reaction."

Describes the Unrest

Bishop Williams then sketched conditions under which Americans went to European battlefields and depicted the unrest which followed the armistice. He said:

"America's soldier dead cry out for the realization of the vision for which they fell, while we are threatened with this regime of reaction. The demands of peace are as great as those of war."

The speaker then said that American industrial leaders are attempting to stem the tide of industrial evolution. He declared:

"In England they are working out a system of industrial democracy. But here in America they insist there must be no change in the status quo. Every advocate of a change must be suppressed, they insist. Every exponent of progress must be muzzled, they cry.

Move to Crush Labor

"The open shop movement is to crush labor, right or wrong. The attempt is as futile as sitting on the crater of a volcano. It will inevitably turn into a sudden revolution, because they attempt to stifle the equality of opportunity.

"Business men are seeing red. They commenced seeing red with their drive on radicalism. They branded every one who had a progressive thought as a 'parlor Bolshevist,' and persons have been secretly arrested by paid spies on manufactured information and often deported without cause.

Men Unjustly Deported

"I investigated several of these cases in Deroit and I found persons supposed to be dangerous radicals to be but simple, ignorant foreigners unaware of what was being done to them. It is the foulest page in American history. The very principles of Americanism have been undermined by this hysteria and panic. This is the work of the invisible government."

(A fearless man breathing the true Christ Spirit of tolerance and brotherhood. — The Editor.)



The Press

By George Latimer

"No pleasure is comparable to the standing
upon the vantage ground of Truth."

Bacon.

TRUTH has ever been the theme of prophets and poets. It gives courage to the brave and fearless; its knowledge, says John, "shall make us free."

Yet we know but little of the Truth about ourselves, much less of others, and we relish not its hearing. Can it be that we have lost all sense of proportion and have become impervious to just valuations?

We live in a land of freedom of thought and speech and our motto is "In God we trust" — but do we?

Is Truth to be the Light of Guidance, the morning star, or is public opinion, moulded upon the lethargy and distorted judgement of man to be the standard for Justice?

The world moves quickly giving us but scant time to record the passing events and profit by their lessons. We are lazily content to allow the newspaper or current periodical to think for us. This the press, the beacon light on the tempestuous waves of conflictings thoughts and fancies, becomes the standard for Truth.

In the words of the poet:

"The Press! the Press — the glorious Press,
It makes the world anew,
And it will bring the millennium on
And give us then to view,
The end of war, and lasting peace
When sheathed shall be the sword,
And men shall call this hampered earth
The "Garden of the Lord."

O! ever in thy columns bright
 Let Truth and virtue blend,
 Be ever, ever in the right,
 Be ever labor's friend.
 His strong and honest arm shall be
 Thy bulwark in distress,
 God bless the Land of Liberty,
 God save our country's Press.

Is this fact or fancy? How often has the Truth been martyred by this same glorious press and public opinion misdirected. We may assume that either the press acts in ignorance or knowingly withholds the real facts.

The prophet says: "The dissemination of high thoughts is the motive power in the arteries of this transitory world; yea, it is the soul of all peoples."

Herein lies our hope — the editor of the newspaper. Freed from personal and political prejudice, he becomes the greatest factor in civic life for the promotion and welfare of the individual, the state, **humanity**. He is the champion of human rights, rich and poor, the mighty and down-trodden alike share in his stand for upliftment. Fads, fancies, time-worn and misleading slogans give way before his mighty pen to the realities of life.

"Theories which thousands cherish,
 Pass like clouds that sweep the sky;
 Creeds and dogmas all may perish,
 TRUTH herself can never die.

In the words of Abdul Baha: "The editors of the newspapers are the guardians of the rights of man. They are the champions of the poor and the protectors of the wronged ones. They are the crusaders after righteousness and moral purity. They are the advance guards of the renaissance of education and arts, and the pioneers of the higher development and spiritual unfoldment. They are the first and most effective instruments for establishing good relations and real understanding

between the most remote nations of the world. Through their sympathetic and deep-searching words, they must remove the misunderstandings that exist amongst the religions, races and countries. From ever so many standpoints, they must prove to the satisfaction of their readers that all mankind are the children of One God; that all humanity are the creatures of God; that His Bestowals have enveloped every individual, and that all of them are submerged in the ocean of the Mercy of the Almighty.

"The utmost is this: One person is sick, he must be treated; another soul is ignorant, he must be instructed; another person is a child, he must attain to the age of maturity.

"The editors must exert themselves in the spiritualization of the moral aspect of the human life. They must be the heralds of the oneness of the world and the teachers of true brotherhood. They must incite and encourage the people in the exercise of love, tolerance, chastity and good-fellowship and teach them to shun hatred and animosity. They must speak the words of truth, breathe the air of truth, live in the realms of truth, dream the dreams of truth, be clothed with the robes of truth and soar in the atmosphere of truth. They must be the soldiers of truth, be married unto the truth, be anxious to learn the truth, see everything with the eyes of truth, hold fast to the truth, be the mirrors of truth, spread the majesty of the King of Truth, propound the immortality of truth — for truth is the essence of life, truth is the image of the eternal, truth is the correct comprehension of all things, truth is the Saviour of mankind."

Let us be freed.

Those whom Heaven would save it fences around with gentleness.

Lao Tzu.



The Drama

NEW YORK has become even more than formerly the dramatic center of the United States, for since the immense development of the moving picture industry many theatres throughout the country are given over to the films.

There are certain traditions in regard to the taste of the New York play loving public, which necessitate the production of "Jazz". Some theatrical managers cannot be convinced that the people want anything else. But New York has such an enormous and insatiate theatre loving public, that there is opportunity for many experiments. Probably we will always have the Follies, but fortunately we have much else, and during the last two or three years a predilection for serious plays has been manifesting itself, which cannot be ignored.

Of course, we have in New York the Theatre Guild, most artistic center for the production of good plays, the Greenwich Village Theatre, the Provincetown Players, the Yiddish Theatre, so there is always a current of serious creation beneath the frivolous surface of the city stage.

This year the contrasts have been unusually marked, and the popularity of serious plays has been noticeable. For instance. — Drinkwater's "Lincoln" has been a play attracting great crowds, who were refreshed by the ideals it frankly presented. Frank Bacon's "Lightnin'" is in its third year, and it is a play where one laughs but also thinks, for underlying its entire structure is a beautiful and true philosophy of life.

The Theatre Guild this past winter presented Bernard Shaw's "Heart-Break House", the most terrific criticism of modern civilization this audacious thinker has ever created. The critics as a rule condemned it utterly, but the people loved it, and crowded its aisles as long as it was given.

The one great play of the year which the people failed to understand, because the critics bewildered them with false interpretations was Barrie's beautiful "Mary Rose". It was put

on during the flood of the psychic wave, and the public did not awaken to its subtle and poetic message, which is that life and nature are a unity, and that spiritual doors are only closed by our own lack of sensitiveness. The play is full of the mystery of nature, the mystery of life, the presence about us of powers and laws which escape us, and which the material mind cannot understand. Yet the public was told that it was written to prove the absence of communication between the two worlds, and so failed to comprehend its true import.

It would be more just to express the tendency of the play as declaring that there are many worlds within worlds, and that we only become aware of their existence as we grow less absorbed in the outer one. The play deals with the old tradition of fairy abduction. Mary Rose, when a child of twelve, is carried away by the fairies, is lost to the distracted parents for a month, and then mysteriously returned to them, having no recollection of her absence.

When she grows to marriageable age and a lover appears, the parents reveal the mysterious absence to him, and after two years of ideally happy marriage, during an excursion to the little Scottish island where the earlier abduction occurred, Mary Rose disappears again, leaving a baby boy and a broken hearted young husband. After thirty years she reappears, only to find death immediately, and her uneasy spirit haunts the house where she had lived, seeking the baby for whom her heart longs.

The play opens with the deserted mansion where this tragedy has occurred, which is for rent; and difficult to rent because it is believed to be "haunted". A youth in khaki arrives to look at the house. He is Mary Rose's grown up baby. He has been through the war, and has come back seeking the "folks" he had run away from in childhood. Sitting by the fire-side in semidarkness, all the preceding story passes before him, and the drama is given us with its lights and shadows, as it rose in his mental vision from the subtle suggestion of the surrounding walls.

At last his mother comes, the uneasy "discarnate" one, not spiritually grown enough to understand all that has passed. He shows her that he is the one she seeks, and she goes away at

last amid the strains of weird uncanny entrancing music to those "fields of asphodel" from which we only return at most important moments.

Such a rapid résumé of this exquisite play is insufficient, but it shows the constant interplay of the worlds upon one another, and the value of the sensitiveness within ourselves which renders us independent of the so called "medium". Is this not what Barrie means to convey?

Another great poetic play of the season has been the Belasco production of "Debureau", which has been one of the artistic and successful achievements. It is from the French of Sacha Guitry, arranged by Granville Barker, and brings back to us the romantic days of the early 19th century, when the world was bathed in sentiment and Welt-schmerz, when George Sand and Victor Hugo were well known figures, and when the abounding ideals of the men were symbolized by the expanded crinoline costumes of the ladies. It is a most beautiful and poetic play, devoid of false sentimentality, and rich in real feeling. It brings before us the stage and the tragedy of the actor's life, the difference between life and its stage enactment in most touching fashion. Lionel Atwell as "Debureau" has created a definite personality, very human, very true to life, and always true to the age he was representing. "Debureau" is a play of the past in which the human note sounds for the present as well, and this lends to its sentiment an added interest.

It is always refreshing to discover on the American stage, a play which is distinctly American, and this has come us in the drama of Miss Lulu Bett, staged from the novelet of Zona Gale. It is a play full of vivid characterization, and bringing before the observer all the nuances of the small town life in America.

Lulu Bett is the spinster who becomes a drudge in the family of her married sister, marries unexpectedly after every one had given up thought of such an event, returns to her position of drudge upon discovering the husband had at one time another wife and is not sure she is dead, and finally awakens to permanent happiness through the discovery that she is the only living mate of the man she really loves.

Upon this dramatic skeleton of the clever little play is moulded situation after situation of American habit, character-

istic, meanness, generosity, selfishness and kindness. Louise Closser Hale won a great success as the mother of the play, and Carroll McComas created a unique role as Lulu. William E. Holden played the part of Lulu's brother-in-law and future husband, without much spirit, but as a rule the various characters were enacted in such fashion as to render the village **ensemble** singularly perfect.

The spirit of the novel **Main Street** by Sinclair Lewis, is admirably put upon the boards in "Miss Lulu Bett", and both are surely full of warning against that instinctive censoriousness, which is bred of a narrow mind.

Notable Comment

(The following clipping from one of the leading daily papers will be read with interest by the many friends of Dr. Krug in this and foreign countries, where he is widely known both in professional and intellectual circles.)

Surgeon to be Abdul-Baha Aid

Dr. Krug will Abandon Large and Lucrative Practice — May Tour with the Prophet — Eminent Physician is to Become Missionary in Palestine

Believing that Abdul-Baha, leader of the Bahai movement, fulfills the prophecy of the New Testament and will lead humanity to peace and truth, Dr. Florian Krug, who has offices at 615 Madison Avenue, a celebrated surgeon, will abandon a large practice and his home here and go to Haifa, Palestine, to devote himself to the religion to which he has become a convert.

Fall is the time set for the departure of the Doctor and Mrs. Krug, Mrs. Krug said yesterday.

Dr. Krug's conversion to the Bahai religion has not been sudden, says Mrs. Krug, who, at her home at 129 East Sixty-

ninth Street asserted that her husband had gradually abandoned the agnosticism of his early life to adopt the teaching of Abdul Baha, which she accepted sixteen years ago.

May Tour with Prophet

Dr. Krug intends to retire from the medical profession, although Mrs. Krug admitted that he might do some surgical work in Palestine. A world tour for Abdul-Baha is now contemplated, Mrs. Krug said, in which event she and her husband would probably accompany the prophet.

Dr. Krug, who is 62 years old, was educated in Germany and came to this country twenty-five years ago. He is on the staffs of Lenox Hill and Mount Sinai hospitals as well as having a lucrative private practice. Before her marriage Mrs. Krug was Miss Grace Crossman, daughter of W. H. Crossman, a New York merchant.

Mrs. Krug said it was in April, 1920, while on a tour of Palestine with ten friends from New York and Philadelphia that the physician visited the prophet at Haifa and became converted to the religion which had been his wife's for so many years. The party were guests of Abdul-Baha for twenty-four days.

Entertained Prophet Here

The religious leader visited New York in 1912, Mrs. Krug said, and was a guest in the Krug home while here. At that time, said the physician's wife, the prophet predicted the coming of the world war.

Abdul-Baha was kept a prisoner in Haifa for many years and was liberated by the Young Turks in 1908. Haifa nestles at the foot of Mount Carmel near Akka, the city of the Crusaders.



Bahai Activities

The Monday evening meetings of Mrs. Florian Krug and Miss Ann Boylan continue at the Bahai Library, 416 Madison Avenue.

Tuesday evening, Mrs. Mary Hanford Ford presides at the Bahai Library, 416 Madison Avenue.

The Wednesday evening public meetings will continue.

Friday evening meetings are conducted by Miss Juliet Thompson.

The Bahai Forum is open to the public on Sunday evenings. These meetings begin at 8.15 sharp. All welcome. Come and bring your friends.

A definite program for the next three months is being arranged by the Consulting Group of the Bahai Library. This program will consist of addresses by notable speakers within the circle of the Bahai friends, noted scientists and public men and women throughout the country. Due notice will be given through the columns of REALITY, the newspapers and announcement cards.

Attention is called to the fact that on the nineteenth day of every month a feast is held in the Bahai Library, 416 Madison Avenue, to which the public and the friends are cordially invited. The Bahai Revelation attaches great importance to the law of hospitality, and the followers of Abdul Baha are required to perform this obligation every nineteen days. Owing to the

many meetings held in the Library, it was found impracticable to hold this feast every nineteenth day, as it conflicted with other meetings, but the Library has set aside the nineteenth day of every month for this purpose. These feasts are largely attended and produce a spirit of love and harmony. It has been found to be beneficial to the friends themselves and they have manifested to the strangers, the love and cordiality which the knowledge of the Bahai Revelation gives to its followers. We earnestly hope you will avail yourselves of this invitation.

A copy of REALITY was sent to a large business house in Germany, calling attention to a certain advertisement. The sender was amazed to receive the following sentence incorporated in the reply:

"We herewith take pleasure in acknowledging receipt of REALITY, a magazine which has aroused our greatest interest. May these ideals spread rapidly throughout the world, especially in Europe in order to save the whole of Europe from the spirit of hatred which is blinding the nations, and may your noble country be a saviour to the terrified human experiences now ruling in this part of the world."

REALITY takes pleasure in extending its hearty greetings and welcome to the publication "Bahai News" of Bombay, India. It is interesting to note the increase in magazines dealing with the Bahai principles. We have in this country "The Star of the West", "REALITY", "The Children of the Kingdom" and "The Teachers' Bulletin", — in Japan "The Star of the East", and now in India "The Bahai News". The last five have come into being during the past three years. May the number ever increase. This first copy of "The Bahai News" contains the following account of the All-India Bahai Convention held in Bombay in December 1920.

Report of the First All-India Bahai Convention Held in Bombay
27th to 29th December, 1920

The Convention of the Bahais of India opened on the morning of the 27th of December 1920, in the Bahai Assembly Hall,

Fort, Bombay, at 10 a. m., with Professor M. R. Shirazi of the Karachi College in the Chair. Among the delegates were the representatives of almost all the principal religions of the world and the Indian Bahais came from nearly all over India. Miss Elizabeth H. Stewart, an American Bahai, was also present.

The Session opened with a prayer which was followed by the address of Jenabe Mirza Mahmood Zargani, the Chairman of the Reception Committee. He welcomed the delegates and described the history and the aims of the convention in eloquent Persian. He said that the idea originated with the Bahais of Poona who were desirous of spreading the cause in India by holding a Convention of the Bahais in India. They wrote a small pamphlet about it and sent it to all the believers all over India and a supplication was also submitted to His Holiness Abdul Baha during the war and a tablet was received.

Owing to the war, the Convention could not come off in 1919. Some of the prominent Bahais were also absent from India and so the holding of the Convention was postponed till December of the year 1920.

Jenabe Mirza Mahmood then read a telegram which was received from His Holiness Abdul Baha (saying, Convention Blessed, hoping great results follow — Abbas). The speech ended with a beautiful Persian poem composed by the speaker.

The President elect Prof. Shirazi of Karachi then delivered his Presidential address in Persian and said that this Convention was the Spiritual Parliament of the Bahais of India and had been organized with a view to spread the Bahai Cause throughout the length and breadth of India. He then dwelt upon the importance of asking Abdul Baha to visit this country of establishing a Mashrak-el Askar in India and of starting schools for the education of the Bahai children and of sending out teachers to all parts of India for teaching the Cause and said that the Convention should take up these questions for discussion and that a definite programme of work for the ensuing year should be decided upon.

A series of lectures on different subjects were arranged for the people of Bombay in the interest of the Bahai movement and were very largely attended. Among the prominent men

who attended was Professor Patrick Geddes of the Bombay University, who also addressed the Convention on the evening of the 29th of December. Miss Elizabeth H. Stewart was another distinguished speaker.

(Times of India, 30th December, 1920)

"Prof. Geddes referring to the cardinal doctrines of Bahaism, praised the characteristics of Abdul Baha when he came in contact with him during his visits to Haifa and Akka in connection with town-planning, and when they asked for a plot of land for a school, he gave it to them very generously, which was a gift to the children of the soil. He then referred to the Pro-Jerusalem society which, he said, would help the Bahai movement to a great degree. They had another society there called the Pro-Carmal society which had representatives of every religion on it."

REALITY takes pleasure in announcing the beginning of the work on the addresses of Abdul Baha, delivered in America. This compilation will be a most important addition to the Bahai literature, and we are indebted to Mr. Howard MacNutt for this work of love and service.

Notices will appear from time to time in the columns of REALITY as to the progress of the work and the time of its completion.

The following will be read with interest by many of the friends.

**Portion of Tablet — Received by Howard MacNutt
April 26, 1921**

"The Library which has been founded by Mr. and Mrs. Deuth is very productive. It is my hope that Mr. Deuth, the editor of REALITY, will be confirmed in his service toward the Mashrak-el Askar.

Abdul Baha Abbas.

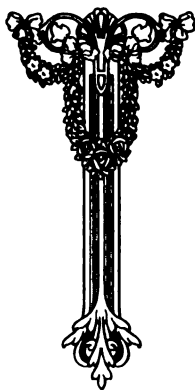
New Lines of Interest

REALITY intends to widen its boundaries as far as possible. The activities of the world are manifold, and the seed of a new evolution is germinating everywhere, the bubbles of the coming spiritual civilization are penetrating the dark waters of materialism. To note these evidences of new life is always interesting, and departments are to be added to the magazine with that end in view.

Henceforth each number of the periodical will contain an art department and one devoted to the drama. The art section will be under the management of Mrs. Mary Hanford Ford, and the dramatic section will be taken care of by the editorial force at present.

We wish to correlate the forces of the New Day, and bring into evidence those heavenly tendencies which are rapidly transforming darkness into light—and tradition into illumination and glorious æhievement. This is manifest in every direction, but sometimes remains unobserved unless the careful student declares its presence.

REALITY is the Herald of the New Time, and wishes to cry out, wherever the light appears. So the additional departments will be edited with a feeling born of sympathy and not too much hampered by tradition.



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Dear REALITY Reader:

As a good friend, you are, of course, interested in seeing REALITY grow and prosper. Has it ever occurred to you the importance of answering the advertisements that appear in REALITY? We need not tell you that when a person advertised in our magazine, he pays his money because he wants to sell or put himself in touch with possible purchasers of his goods.

The advertiser judges the merits of a publication by the number of inquiries he receives. You can, therefore, appreciate this important fact; namely—to write each new advertiser and tell him that you read his advertisement in REALITY, that you would like to get further particulars. This shows the advertiser that REALITY is being read, that it has a personal following.

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Another important point we want to make is—it is our aim that every advertisement should be honest and worthwhile, and unless you as a friend of REALITY write to the advertiser we will not be able to know.

If you will do this, it will be deeply appreciated, and thanking you in advance, we remain

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The Brass Check

A Study of American Journalism

By Upton Sinclair

Who owns the press and why?

When you read your daily paper, are you reading facts or propaganda? And whose propaganda?

Who furnishes the raw material for your thoughts about life? Is it honest material?

No man can ask more important questions than these; and here for the first time the questions are answered in a book.

The first edition of this book, 23,000 copies, was sold out two weeks after publication. Paper could not be obtained for printing, and a carload of brown wrapping paper was used. The printings to date amount to 144,000 copies. The book is being published in Great Britain and colonies, and in translations in Germany, France, Holland, Norway, Sweden, Denmark, Italy, Hungary and Japan.

Single copy, 60c postpaid; three copies, \$1.50; ten copies, \$4.50. By freight or express, collect, 25 copies at 40c per copy; 100 copies at 38c; 500 copies at 36c; 1,000 copies at 35c. Single copy, cloth, \$1.20 postpaid; three copies, \$3.00; ten copies, \$9.00. By freight or express, collect, 25 copies at 80c per copy; 100 copies at 76c; 500 copies at 72c; 1,000 copies at 70c.

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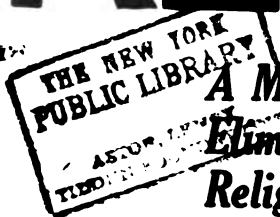
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*A Magazine Devoted to the
Elimination of Prejudice,
Religious, Racial and Class*

A Magazine of Constructive Thought

A Visit to Sir Abdul Baha

A Message of Light

The Symbolism of the Bahai Temple

What Shall We Do With Our Prisoners

JULY, 1921

PUBLISHED MONTHLY

25 CENTS

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V.4

THE ONENESS OF MANKIND

TWELVE BASIC BAHAI PRINCIPLES

1. The oneness of mankind.
 2. Independent investigation of truth.
 3. The foundation of all religions is one.
 4. Religion must be the cause of unity.
 5. Religion must be in accord with science and reason.
 6. Equality between men and women.
 7. Prejudice of all kinds must be forgotten.
 8. Universal peace.
 9. Universal education.
 10. Solution of the economic problem.
 11. An international auxiliary language.
 12. An international tribunal.
-

These twelve basic Bahai principles were enunciated by Baha'o'llah over sixty years ago and are to be found in his published writings of that time.

The Bahai Movement

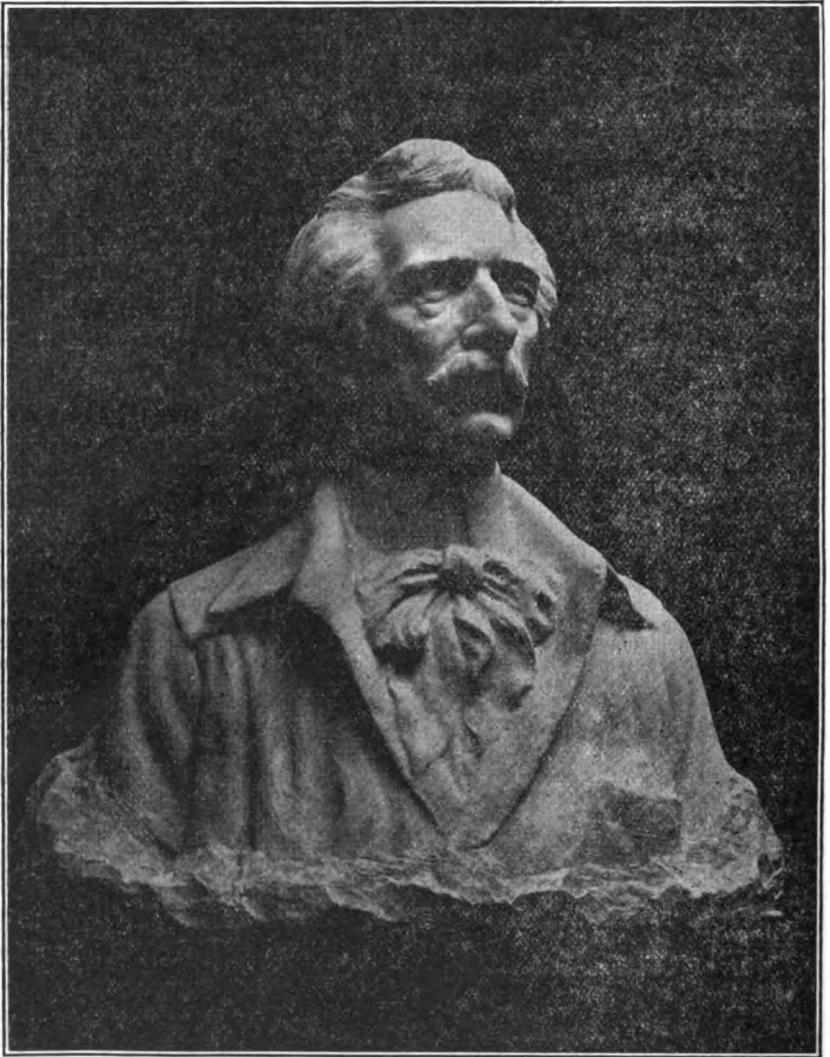
Rapidly spreading throughout the world, and attracting the attention of scholars, savants and religionists of all countries—oriental and occidental

For the information of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: the religion of the disciples of Baha'o'llah, an outcome of Babism. — Mirza Husian Ali Nuri Baha'o'llah was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'o'llah has known how to transform Babism into a universal religion, which is presented as the fulfilment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna, and the

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Atheists a better social organization! Baha'o'llah represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and His Manifestations. . . . The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," Baha'o'llah has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—Nouveau Larousse Illustré, supplement, p. 60.



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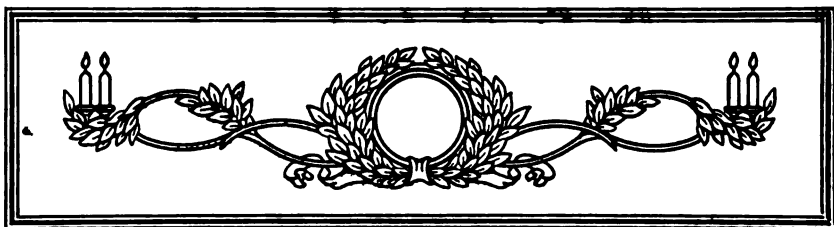
Volume IV.

JULY, 1921

No. 7

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Justice to the Negro

IF capital punishment is allowed under the law of this country, by what line of demarcation does a Negro hang for murder, and a white man go to jail, having been convicted of many murders with the possibility, even probability of being pardoned in a few years.

The name "Negro" is used here, as a name of which the colored race should be proud, instead of shrinking from it, as so many do. The Asiatic race is "colored," but we speak of the East Indians, the Japanese, the Chinese, and they do not take offence at the name of their race. It is for the Negro to make their name one of importance to the world by exhibiting those constructive qualities which are theirs by nature. The potentialities and attributes of this race are as noble as any of the earth. There are thousands of instances when individuals and groups of individuals of the Negro race show a lack of civilization and depravity, but is this not true of any race, particularly of the white race?

Can history point to a World War instigated by the Negro? Given the fact of their suppression, the tyranny exercised over them by the whites of America, the lack of education allowed them, the limitations put upon their development, is not their record, taken as a whole, above the standard of other races? Forced into the Western World by the white race, who cowed them into slavery, this crime is a blot upon the so called civilization of the world. Volumes can, and have, been written upon the atrocities perpetrated upon them here and in Africa, but the evolution of the human mind spiritually developing along the line of elimination of prejudice, is focusing the atten-

tion of humanity upon fair play and justice to this race. It is right and proper for them to be punished within the law, for crime, just as other individuals should be punished, but any State or community which shows injustice or partiality in its administration of the law should receive the contempt and disapproval of all other states.

This is the day of hidden things being brought to light, and the oppressed of the earth coming into their own. The instance of a Governor of a Southern State pardoning Negroes for the purpose of taking them in peonage should open the eyes of the country to the crying needs of investigation and protest against such methods as employed by politicians and men in positions of power, so that the future will hold no such opportunity of misuse of that power.

We are glad to see the stand taken by Georgia, headed by Governor Dorsey. We believe that only through such fearless action by such brave men can the real civilization be born. We knew the difficulties besetting his path at every turn. His fight will be a bitter and lengthy one, but his example will blaze the trail for other noble souls to follow in his footsteps. Governor Dorsey's revelation of 185 instances of mistreatment of Negroes by white men in Georgia and his statement that the number of cases would be greatly increased by an investigation, shocked Georgia, but when you realize that Georgia is only one of the States in which such instances occur, and that the other States are not fortunate in having enlightened Governors, this thought should shock the entire United States.

No one who has heard of the brutalities committed during the last two years in Chicago and Washington should rest until the government itself investigates every race riot and brings those guilty of the murder of innocent persons to the bar of justice regardless of whether they are white or colored. Many who read this will say that "a mean Negro is the meanest man on earth." That is not true. A mean Negro is not half as crafty and cunning as mean individuals of other races. The meanest man in the world can be white, yellow or black. If the people of the South resent the independence of the Negro, gradually awakening to the idea of liberty and equality, they should remember

the fact of a century of injustice which rankles and makes more pronounced these characteristics.

Governor Dorsey's report is being circulated over Georgia, but it should be circulated over the United States. The committee on this report is composed of prominent ministers and leaders of thought above criticism and known for their efforts to advance humanity. The press in nearly all parts of the country is approving the campaign.

Will Urge New Laws

The governor, in his final message to the legislature in June, will urge enactment of laws to remove county officers that permit lynchings to take place, and the repeal of the labor contract law, which aids white farmers to hold Negroes in peonage.

There is, however, a great weight of public opinion that desires no change and will oppose it. Of course, the rural populations want the Negro kept in his present position, for they can only benefit by it. Heretofore they have had a free hand for murder, mistreatment and brutality in every form. Anyone knowing these mountaineers of the Southern States, knows their lack of education and animalism. Witness the feuds still existing in Kentucky and Virginia. Imagine the state of mind of one who is described as a wealthy and well educated farmer operating a large plantation in Georgia who expresses the following views:

"I do not believe the Negro could be treated differently than by the system of holding him to his labor contract by the aid of county officials and forcing him to work even when he takes a notion he wants to quit. He voluntarily agrees to work throughout a season for a house and his clothing, gets all of his food and supplies from the farmer's commissary. If the labourer receives no money as compensation, what becomes of him at the end of the season? Must he steal if he cannot find work, or must he starve? Continuing, this wealthy gentleman says:

"In the middle of the season he decides to move away and has no feeling of responsibility for the debt he has run up at the commissary. What are we going to do? We couldn't afford to let him go. If he becomes insubordinate the only thing to do is to punish him."

Has he not worked during the time of his eating, or do those gentlemen of Georgia charge more for their food than the law allows? And if the Negro becomes dissatisfied at his treatment and wants to quit, is there any law in the Constitution of the United States which allows bodily punishment for the exercise of free will? This statement, representing a type of mind prevalent in the South should arouse the righteous indignation of every lover of liberty in this country, and each should petition the Government to hunt out such law breakers, backed by politicians, and bring them to justice.

The following account of well deserved honor bestowed upon the Fifteenth Regiment is but one of the many instances in which the Negro has displayed loyalty, courage and a fine development of the highest ideals of manhood and citizenship which entitle him to respect, equality and appreciation.

The Editor.

Honor Negro Fifteenth

Flag and Wreath Presented to Regiment in Central Park

A regimental flag, donated by Lafayette Post 140, G. A. R., and the Union League Club, and a wreath of poppies as a "souvenir" from France, were presented to the "Fighting" Fifteenth Regiment of negro National Guardsmen yesterday afternoon when they were reviewed by General Nelson A. Miles on the sheep meadow in Central Park. The colors were presented by General Miles and the poppies by Consul General Gaston Liebert.

The ceremonies were witnessed by nearly 10,000 people who gathered around the meadow. Two of the most interested spectators were Colonel W. W. Haywood, the "father" of the regiment, who organized it, took it to France, where it won distinction, and then brought it back to the United States, and Colonel William J. Schieffelin, who succeeded Colonel Haywood. The present commander of the Fifteenth is Colonel Arthur Little.

In presenting the colors General Miles recalled that the Fifteenth Regiment, then the 309th Infantry, lost 383 killed and 246 wounded, but not a single prisoner nor an inch of ground. It received 184 individual decorations, and the regiment itself was decorated by the French Government.

Convention for Amity—Between the Colored and White Races

By Howard MacNutt

THE "Convention for Amity between the Colored and White Races," held May 19, 20 and 21, in the Congregational Church, 10th and G Streets, Washington, D. C., must be viewed in the clear light of its fundamental purposes and outcomes. From the uplifting Invocation with which Rev. Dr. Jason Noble Pierce opened this great Congress until the spiritual apotheosis with which Jenabi Fazel Mazandarani brought its final session to a close, an unmistakable, vibrant Power was manifest, surging through hearts and minds, speaking in tongues of pentecostal flame, purifying, sanctifying the outer and inner being of those present with the heavenly fire of divine love.

The Convention was projected and organized under the beneficent guidance and spiritual counsel of Abdul Baha, by Mrs. Arthur Jeffrey Parsons of Washington, to whose untiring energy and exceptional capability its success must be directly attributed. Although it was a pure Bahai Convention in purpose and principle, no mention of the Bahai Message was made from program or platform. This was in accordance with Abdul Baha's instructions. Nevertheless, those whose ears were attuned to the melodies of the inner voice and whose eyes were opened by the collyrium of divine enlightenments, could perceive the manifestation of Abha Splendor in plan, spirit and outcome.

It would be fair to state that the Convention if viewed by the outer powers of mind only, and estimated by mere intellectual valuation, brought forth little that was new in the question of unity, fellowship and adjustment between the colored and white races. With super-eloquence and cogent, irresistible power of oratory, speaker after speaker outlined the existing conditions, made mention of the friction and antagonism between these two factors of our commonwealth and citizenship, probed, proved and analyzed from standpoints, philosophical, psychological, political, patriotic and religious, the cause and reason thereof, reviewed the history of the colored race and pictured the blighting shadow of slavery upon our civilization. What the white man has done for the colored man, and the measure of appreciation due in return by the black man was emphasized and accentuated over and over again. What the black man has done for the nation which emancipated him,—his splendid record during the recent war, his remarkable educational development during the last half century, his natal endowment and temperamental capacity, his potential powers now awakening into forceful activity,—all these and everything else appertaining to the great central question of the Convention, of how to establish harmony, fellowship and real equality between the two races, were fully, completely set forth by senators, clergy and laymen in varying degrees of eloquent expression. Nothing remained unsaid. The diagnosis of symptoms was complete; the ailment admitted and announced; there was no variance of opinion. The plummets of physical and psychical investigation had sounded every depth; yet no mention of the remedy.

But though the outer tongue was silent and the Message of the Abha Kingdom unspoken, and notwithstanding the real source of healing and remedy, the divine solution of these problems and conditions had no mention until near the close of this Congress of the two races, and even then obscurely, this very restriction of silence was eloquence itself, making the Reality doubly manifest and intensely evident through avenues of intuitive spiritual perception. That is to say, the plan and provision of the Covenant of God for the oneness of the world of humanity were now blazoned upon the heaven of human hearts and reflected from those inner sanctuaries of consciousness where

"God rests when he comes into paradise." Abdul Baha had spoken in the realm of spirit; the heavenly bestowals had descended; the beloved Center of the Covenant had revealed himself in the beauty of holiness; the Sun of Truth had risen with healing in his wings,—“the evidence accomplished, the argument manifested, the reason affirmed.” Blessed were those who knew! Blessed indeed were those who perceived and understood.

The program of the Convention was varied, wisely arranged and interesting throughout. All the subjects were universal. In addition to the addresses, music had prominent place, especially the melodies and soul-inspirations which have so long characterized the colored race. To the musician and psychologist gifted with inner and intuitive perception of this temperamental people, the effect of their songs was deeper and stronger than words of mere description could convey. It is hoped that later on there will be an extended analysis and exposition of this impressive factor of the Convention proceedings, for its contribution to the success of the racial meeting was beyond estimate. When Anton Dvorak sought inspiration for his “New World Symphony,” he found a pure source in these “heart songs” of the colored people. Constituting as they do the real folk-lore of the race and reflecting an antiquity of history long antedating their environment in southern plantations, these melodies intrinsic with spiritual beauty and fervor created a profound impression. To those who recognize in them the patient sacrifice and spiritual offerings of the race to this great Day of Reality wherein every people and kindred shall contribute toward the creation of a new humanity, the truth, sincerity and pathos poured forth in them are prophetic of that unity which is not born of human will and mental adjustment, but lies forever natal and potential in the human heart. That one like Burleigh should rise out of the race itself to crystallize these folk-melodies in musicianly setting seems now to have been foreintended and inevitable. Hearing them the heart is touched and drawn away from sordid complexities, bringing us back to simple, pure, conscious realization of God. Listz said, “When I play Bach, tones come up from the strings which I cannot find in the score.”

To specify speakers and singers, or comment in detail upon the program is not necessary. The purpose of the Convention was realized and all contributed worthily toward it. A manifestation of the underlying spirit of unity through love by which alone the races may come together in harmony and fellowship, pervaded all the sessions. Its presence was real, actual, unmistakable. While statesmen, clergy and ethical sages are evolving plans and theories of inter-racial reconciliation and attitude, the fragrant breathings of the Holy Spirit are being wafted in such gatherings and assemblages as the Convention in Washington. The heavenly Bounty is descending, divine ideals are upraised and standards of unity established among the nations. Sincere faithful souls are gathering in practical demonstration of allegiance to the benign laws of the Covenant. Inter-racial unity, fellowship, brotherhood and democracy of the divine kingdom are unfailing evidences of the heavenly bestowals so long promised and indicated in the Holy Books. Without these bounties and bestowals, the peace of nations and oneness of the world of humanity are impossible of realization and attainment.

Standing upon the platform at the close of the Convention, the writer of this hurried, inadequate report looked down upon more than a thousand faces filled with the divine light of unity and love. It was an impressive overpowering vision of the Spiritual Kingdom. Racial, religious, national, political prejudices were effaced; the oneness of the world of humanity was manifest and enthroned in these human hearts. The words of the beloved Center of the Covenant, Abdul Baha had found a blessed realization, "If men could only learn the lesson of mutual tolerance, understanding and brotherly love, the unity of the world would soon be an established fact."

Mohammed gave a blissful picture of Paradise and the Divine Kingdom: "Ye shall sit upon thrones facing each other. All grudges shall be taken out of your hearts; all grudges. Your salaam shall be Peace! Ye shall love each other freely. What you see in your brothers eye will be heaven enough."

The Programme of The Convention is given in part, as it will undoubtedly be of interest to the readers of REALITY.

Convention for Amity Between the Colored and White Races,

May 19, 20 and 21, Congregational Church, 10th and G Streets,
Washington, D. C.

Half a century ago in America, slavery was abolished.

Now there has arisen need for another great effort in order
that prejudice may be overcome.

Correction of the present wrong requires no army; for the
field of action is the hearts of our citizens. The instrument to
be used is kindness, the ammunition—understanding.

The great work we have to do and for which this convention
is called is the establishment of amity between the white and
colored peoples of our land.

When we have put our own house in order, then we may
be trusted to carry the message of universal peace to all man-
kind.

Program



Thursday Evening, May 19th

Chairman, Mr. William H. Randall of Boston

Invocation Rev. Dr. Jason Noble Pierce

Music—"Great Day of God."

Address—"The Relation of the Times to World-Wide Peace"

Senator Samuel M. Shortridge

Address—"The Radiant Century of the Passing of Prejudice"

Mr. Albert Vail of Chicago

Heart Songs of a People Dunbar Community Singers

Mr. W. Scott Mayo, Director

Story of the Songs Mrs. Gabrielle Pelham

Solo—"Nobody Knows"; "Bye and Bye" Burleigh

Mrs. Henry Grant

Solo—"Mammy" Will Marion Cook

Master Lenore Cook

Friday Morning, May 20th

Chairman, Mr. Albert Vail of Chicago

Address—"The New Co-operation"

Honorable Theodore Burton

Address—"Racial Understanding"

Mr. C. Lee Cook of Louisville

Violin Solo—"The Gypsy Song" S. Coleridge Taylor

Mr. Joseph Douglass

Address—"The New Springtime" Mr. Louis G. Gregory

Friday Evening, May 20th

Chairman, Dr. A. L. Locke of Howard University

Address—"Duties and Responsibilities of Citizenship"

Honorable Martin B. Madden

Music—Miss Lulu Vere Childers, Dean Howard University
Conservatory of Music, will present the Howard University
Chorus in excerpts from "Hiawatha Trilogy" by the
Anglo-African composer, S. Coleridge Taylor.

Address—"The New Internationalism and Its Spiritual Factors"

Mr. Alfred Martin of New York

Saturday Morning, May 21st

Chairman, Mr. Mountfort Mills of New York

Prayer Ora Gibson

Address—"A New Pathway to Universal Peace"

Mr. William H. Randall of Boston

Vocal Solos—(a) "Thou Art Risen" S. Coleridge Taylor

(b) "The Warrior" Burleigh

Dr. C. Sumner Wormley

Address—"Bible Prophecies of Universal Brotherhood"

Mr. Ahmad Sohrab of California

Saturday Evening, May 21st

Chairman, Mr. Howard MacNutt of Brooklyn

Address—"Colored Poets and Their Poetry"

Mrs. Coralie Franklin Cook

Music Howard University Glee Club

Mr. W. Roy Tibbs, Director

"Just You," "Deep River," "Go Down, Moses" Burleigh

Address—"The Solution of the Race Problem in the Orient"

Jenabe Fazel Mazandarani of Persia

The Symbolism of the Bahai Temple

Mary Hanford Ford

THE great Bahai temple, the construction of which has really begun in Chicago, will interest every one in the beauty of its symbolic story, as soon as its walls rise into the air.

The symbolism may of course be read with perfect clearness in the perfection of the temple model, which is the complete temple in miniature, and which is now on exhibition at the Art Institute in Chicago.

We have been accustomed to declare in New York, "The temple model is a personality, it talks," or as some people preferred to say, "it sings," but no one would apply to it the term "frozen music," because its musical impression is so warm, vibrant and living, that it is impossible to think of anything frozen in its presence.

All who are familiar with the building of the temple model, through Louis Bourgeois, its architect, are aware that it is purely a work of inspiration. Louis Bourgeois is an architect of wide experience, culture and learning. He has been for years first an eager student of spiritual truth, and then a follower of Abdul Baha. So he is naturally familiar with the religious symbolism of mankind. But he did not create the remarkable sym-

bolism of the temple model. He recognized it with joy, after it appeared through his gifted fingers in the intricate and beautiful tracery of the temple ornamentation, or structural combinations. But he did not say, "here I will put a triangle, there a circle, yonder a nine-pointed star." In such a case there would have been merely an awkward juxtaposition of significant forms, without beauty, for beauty, which the temple model expresses in such entrancing degree, is the gift of God, and comes only from God.

In the first place the temple model is a nonagon, or nine sided structure, with nine doors, nine ribs in the dome, nine openings on each side, etc. All the dimensional numbers of the temple are related to nine. Thus the height of the great temple in the original plan will be 360 feet, its diameter 450 feet, which both make nine. In order to discover the spiritual integer of a number, we add its units together and continue the process until a single unit is obtained.

Nine is the number of perfection, both in the ancient numerology of Pythagoras and the Kabbala, and in that of the present day. In the earlier systems, 9 is a complete numerical cycle, which repeats itself again and again. Thus 9 and 1 make 10—9 and 2 make 11, etc. In the older systems 9 represented the highest perfection of man, while 10 stood for God and man united as in the Messiah. In the Bahai symbolism 9 adds to its own power that of 10, because it stands for the Glory, or Baha, which is God.

It is actually formed by the word Baha, the glory, because in the Arabic language letters are numerical symbols also, B is 2—A is 1—H is 5—and A is 1 again, and the consensus of all makes nine. So the nine doors of the temple symbolize the perfect number of paths to God, and thus unity in the Glory of Baha, and the prevalence of nine in the numerical structure of the temple creates heavenly unity in its vibration.

19 is the Bab's number for Unity, and 5 is the number of the Bab himself. So these numbers reappear constantly. There are 18 steps at each of the nine entrances of the temple, which with the completing doorway make 19—and each door—a 19—becomes a recurring symbol of the Bab himself, because as we remember, Bab is a title meaning a door between heaven and

earth. There are nine openings on each of the nine sides of the temple on the first and second stories, producing the number 81 or spiritually 9, and 3 small doors on each side of the third story making 27—or 9 again. There are 9 columns on the first story, 9 buttress ornaments on the second, 9 ribs to the great dome, so that one never can escape the heavenly presence of the 9. It becomes the emblem of perfection, more definitely exemplified in the Bahai teaching than ever before; as the 9 reflected through Baha or the Glory, it becomes the emblem of the divine messenger upon earth, Baha'o'llah, Christ, Zoroaster, Moses, etc.

The surfaces of the temple are covered with a geometrical ornamentation, exquisite in character, and sufficiently interesting from its beauty alone. These traceries, when examined, are made up of the most beautiful combinations of the triangle, the square, the circle, the Swastika cross, the Greek cross, the Roman cross, the five pointed star, the six pointed star, the glorious nine pointed star, and last but not least the looped life symbol of the old Egyptian hieroglyphics which was carried by the priests in the sacred processions of the worship of Dionysos in Greece.

The Swastika cross is perhaps the oldest religious symbol. Originating in sex ideas it became indicative of the divine creative fire, and life, and the looped cross of the Egyptian hieroglyphics is one of its modifications. The Roman cross with the elongated arm has become the symbol of sacrifice through its relation to Christ. There is a lovely row of Swastikas around the base of the dome, repeated again toward its top, and these will show brilliantly, when it is lighted at night.

The triangle has been from time immemorial the symbol of the great trinity, the Essence, the Orb and the Messenger, or God, the Father, or Logos, and the Son, as Christ puts it. The six pointed star or double triangle is thus the symbol of the heavenly Sun or Logos behind the earthly messenger. So that the old orthodox Jewish Rabbis say today, "we have always had the six pointed star, but we are looking now for the five pointed star, the Messiah." The five pointed star has been for ages the symbol of the earthly messenger. Abdul Baha says in the Tablet of the Ring, "the two stars (of the ring symbol) represent the divine origin and also the human personality of The Bab and

Baha'o'llah, because the human being like the star has five points, the head, the two arms and the two legs."

The triangle has another symbolism, and a very beautiful one, that of humanity with its base upon the earth and its point reaching up to heaven, and this is also a part of the heavenly meaning of the six pointed star. The five pointed star was used by the early Christians as the symbol of Christ, and the cross came later with the introduction of theology into Christian teachings.

The circle has been from very ancient periods the symbol of infinity and eternity, and is commonly seen upon the temples of India, especially associated with the serpent of the past. The square is the old kabbalistic symbol of realization or manifestation in earthly form for the microcosm or human, while 8 or the cube is the symbol of realization for the Macrocosm or Divine Man. The glorious nine pointed star is of course the symbol of divine manifestation belonging to the new day. The temple itself is a nine pointed star. Looked at from an aeroplane it would seem a great star dropped upon the ground, and when lighted at night all its nine points will appear brilliantly. The nine pointed star forms the beautiful rose like top of each window and door of the temple's lower story, while at the center of each star gleams the decorative lettered form of the Greatest Name with which we are all familiar. This will be always illumined and shining, so that the Glory of the Most-Glorious will penetrate every worshipper who enters the temple. A larger replica of the same illumined symbol forms the center in decoration above the doors and speaks again of the meaning of the great temple.

There is a charming story in Hindu mythology to the effect that when the great God Brahm finished his avatar on this earth, he did not ascend, but went to sleep in a lotus flower until it should be time for him to awaken for another mission to mankind. Over the low archway of each entrance to the temple is a delicate and graceful tracery which attracts the eye, and when one examines it, there is revealed a succession of lotus flowers, and in the center of each is the looped symbol of life, which comes to use from Egypt and Greece, and appears here again as the note of awakening, of resurrection in the lotus flower

of the world. It is singularly fitting that the story of Brahm should be recalled in the decoration of the temple of mankind and should arise there under the symbol of life, because the temple contains in its glorius ensemble the unity of all faiths, and the aspiration of all hearts.

There is an ornament in the dome which appears also in the upper part of the columns and is unlike any other portion of the decoration. It is a whirling succession of elongated circles, and Bourgeois says that in drawing the dome especially, he would begin to think of the orbits of the planets and their whirling spaces, and then his fingers would create these wonderful lines, as his thoughts roamed among the stars. Thus a new symbol has been added to those of the past, which might be called that of the unity of the heavens.

The structure of the temple is such that at night all its surfaces will be a blaze of light. Its decorations are cut completely through the terra-cotta substance, which is to be lined with transparent glass, so that at night each column and buttress ornament as well as the stars and crosses and "milky way" of the dome, will shine forth like an embroidery upon the darkness. So the temple will be veritably a temple of light in this day of resurrection, of brotherhood and new civilization.

The 9 ribs joined above the surface of the dome are like hands clasped in prayer, Bourgeois says, and in the space between their union and the rounded top of the dome proper, will shine a great electric light sending forth 9 bars into the darkness of the night, and forming a glorious illumined climax to the beautiful nonagon structure.



What Shall We Do With Our Prisoners?

By Adolph Lewisohn

To the Editor, Reality, New York City:

We hope for a better understanding in the treatment of prisons and prisoners, but before a great deal can be done, however, we must have the public conscience aroused to the fact that our prisons do not exist merely for punishment. They really should furnish means and methods for reforming the men sent to them. To sentence a man for a term of years so that he is deprived of his liberty is in itself a punishment to him. But to return him to society without teaching him useful labor, without instilling within him a desire to go straight and without improving his attitude towards society is, after all a system by which society punishes itself. Nothing has been accomplished beyond "paying the man back" for his offense against society, and the discharged prisoner starts in to "pay back the state." It is an endless and vicious circle. The man returns to prison over and over again. He remains as a liability to the state and never becomes an asset.

There are three sides to every man—physical, mental and spiritual. In any one or two or even all three expressions, a man may be born weak or crippled. Society has done wonders for the physical side of man. The marvelous skill of a surgeon, and the preventive serums of the scientist bear ample testimony. We have made a splendid start in a study of mental diseases. There is yet much to learn but the progress in the last twenty-five years has been remarkable. In the matter of spiritual or character rehabilitation we have little to offer a man beyond the profound truth "that man must be born again." In other words that he must be regenerated and that to a very large measure this regeneration must come from within the man himself.

Those who believe in better prisons to make better men advocate improved prison buildings, more sanitary methods of living, somewhat better quality of food, discarding of stripes, elimination of continued solitary confinement, etc., in order that

the State may not be positively ashamed of itself for brutal treatment of its unfortunates. In other words, society does not like to think of unpleasant things; and brutality, filth, vermin, prison degeneracy, dungeons, diseases, etc., are unpleasant things.

Now most prisons have practically eliminated these very obvious unpleasant features which offend the eyes of Society, with the result that we are beginning to have excellent prison buildings and equipments, in short, we are getting good prisons and by means of sanitation, baths, dining rooms, and other material things, we are commencing to make good prisoners.

But the larger problem to solve is how to make good men out of good prisoners in good prisons?

It is to answer, at least partially, this question that the Prison Survey recommended a more adequate educational program, a system of vocational training, a payment of a wage for work well done, and a partial realization of the principles of self-expression. Society is coming to the point where it will no longer be difficult to retain within their walls men who make model prisoners. But the test of the prison and the prisoner come after the man is discharged. If the State sends him out broken in spirit and ruined in health and vocationally handicapped because of his long absence from modern methods of working, then the State has robbed him of more than was written in the warrant. The State sentenced him for a term of years and not for a life term of impaired lungs, heart, spirit, brain or hands. If the State sends him out in good health, in good spirits, with trained hands and an understanding mind, the State has made a liability into an asset. It is a paying investment. The State is making well behaved ciphers through the exercise on the part of prisoners of negative virtues. Let us put digits of labor, education, wage incentives in place of ciphers through the exercise of positive virtues.



A Message of Light

To Janabe Fazel Mazandarani

By Lawrence Huston

EAGER light-hearted students crowded into a lecture room of a Canadian University to hear the word of an Oriental philosopher. The great square hall was soon astir with that peculiar ante-lecture sound combination of swishing skirts, banging chairs, the flip of turning pages and the buzz of half-suppressed voices. All were excited awaiting a novel experience, for a visit from a professor of an Oriental university was a rare event in Canada.

But Jean Sheridan, sitting in the far window corner by herself, felt no tremor of pleasurable anticipation. Aimlessly, she had followed the class into this extra noon-hour lecture. Drooping shoulders, dark circles traced by sleepless nights beneath trouble shadowed eyes, and the unhappy downward curve of her lips expressed the weariness of a soul face to face with the biggest crisis of her life.

"Why, oh why, are human beings so treacherous and so unkind to each other?" was the cry wrung from the agony of a young heart meeting its first real sorrow.

In the enthusiasm of an ardent desire to improve her college, Jean had led a demand for reform in the residence conditions of the woman students. Pure and altruistic though the spirit of the agitation was, it failed. Of what avail is even the passionate fervour of youth, when pitted against the relentless rock of a vested interest? In an effort of self-preservation, those whose comfort was threatened by the proposed reforms, had set afloat an ugly rumor as to the motive of the leader of the rebellion, and this had grown with the rapidity and the certainty of a persistently pushed snow-ball until it had thoroughly damaged Jean's position among her fellow students and thus successfully blocked the path to change. The soul of Jean was sickened by this first encounter with the poisoned weapons of a long established order.

The sweetness of girlhood had fled from her heart and pain had rolled itself into a hard knot of hatred in her mind. She wanted revenge. She craved power to make the enemy suffer as she had suffered. It was the face of a bitter woman who looked out upon the campus. She wished, because she knew revenge was impossible, that she, like the maple leaves lured by the autumn winds from their haven of the tree-tops, could be swept by some unseen force far away to a lovelier land of untroubled life.

She turned from the window with a start, suddenly realizing that the Dean had entered, accompanied by two gentlemen, distinguished by the olive complexion of Western Asia. One of them, the elder, wore a long black cassock-like robe and a white fez. The radiance of this man's face left Jean amazed and disturbed. Something in his personality shook her out of the absorbing interest in her own trouble, and made her feel ashamed of the longing for revenge which had reigned so supremely in her mind until within the last few minutes.

"What is happening to me?" she wondered. "I have never met anyone before who made me feel ill at ease."

Abruptly she rose, becoming suddenly conscious that her head was throbbing with pain. She wanted to get away from this disquieting influence and out into the healing fresh air. She left her place at the window and crossed the room moving towards the door. As she approached the centre of the room she met the eyes of the Oriental philosopher. He smiled upon her, and the strange happy beauty of the smile told Jean she must not leave the hall. In the front row there was a vacant seat and Jean, almost like one in a trance, took it.

The lecture, on the new conditions of womanhood in Persia, was begun. The address was given in the Persian by the philosopher and translated into rich and graceful English by the other gentleman, the interpreter. So full of loving understanding was the relation between these two men that Jean could hardly realize the division into Persian and English. The lecturer told of a woman's movement, different far from ours in its inspiration, an uprising not forced by economic conditions but developed as one of the twelve principles taught by a Persian prophet, Abdul Baha. He spoke of the suffering and martyrdom of the

pioneer preachers of the new conception of womanhood and the sacrifice demanded from all those who followed in their wake. From the concrete facts of Persian history he turned to the more philosophic consideration of the cleansing value of persecution to the soul. He said that without it the growth of the soul would be retarded, that without it the soul could never learn the cardinal principle of all great and true religions, the love of one's enemy.

It seemed to Jean, that, as the philosopher paused between sentences to allow the interpreter to present the idea in English, his eyes sought hers in question, "This is all for you, are you making it yours?"

The soul of Jean was alert. Suffering had made her sensitive, and she caught on the wings of intuition, more thought, more spiritual knowledge than was possible for the speaker to put into actual words. Everything about the man was expressive to her quickened perception. The liquid tones of joy in his voice, the quiet dignity of bearing, and above all the mystic power of his eyes, before whose light it seemed to her no sin could remain in secure hiding, told her of a life made fragrant by a glorius and self-renouncing devotion to a great hope for humanity. She knew that here was a man who counted it a privilege to suffer in order that humanity might have a fresh realization of the nearness of God, and one who had learned to bear no personal ill-feeling to the persecutor. She knew that the shining serenity of his personality had been born of that ecstatic moment of high consciousness when the soul realizes the inevitableness of the persecutor, and learns that he deserves not the reviling tongue or the stiletto of vengeance, but the thanks of the heart which has been taught through his persecution, lessons otherwise far out of reach.

Jean's life grew by leaps and bounds as she listened and looked and drew from the Oriental philosopher the secrets of creative living. The cloud of depression lifted, and she began to see the application of this teaching of "Radiant Acquiescence" to her own problem. A thrill of resolute courage passed through her and she was glad that her life too had not been without experience of the flames of the persecutor.

Too soon the address was over. The gay and light-hearted students rushed away, mindful of nothing but the delayed lunch hour. For them the sway of novelty was past; habit must have its toll.

But Jean had forgotten lunch, had forgotten everything but the simple words of understanding uttered in oriental grace of conception that hour.

"Could I," she wondered, "Ought I to tell him how much it meant to me?"

Shyness made her hesitate. She thought perhaps others would come to him with words of appreciation. But the room was rapidly emptying. No one intended to thank the visitor.

"I cannot let him go away without some expression of gratitude. I must—perhaps only I knew all that he meant. I will.

Jean's heart quaked in the presence of the Dean, with whom the lecturer was conversing, and who she knew regarded her with disfavour, but she approached them bravely, determined that one so wise and good and beautiful, should not go unthanked. The Persian saw her coming and stepped forward to meet her. He gave her his hand in greeting, and before she had managed to utter a word, he said in English. "Thank you, thank you very much."

He smiled upon her and studied her face for a minute. Then he turned to the interpreter with a few words in Persian. The interpreter laughed happily, turned to the girl and said,

"His Excellency says that he noticed you in the audience and that not in all his travels in America has he seen a face more expressive of glowing joy than yours is now."

Thus did the great change come into the life of Jean Sheridan. What matter if only one among the many listeners had caught the promise of a new Eternity. To her, as if to the whole West, the East had given a token of Faith.



From The Bustan of Sadi

By Howard R. Hurlbut

When Abu Bakr (Glory to his name!)
 Ruled long and wisely without fault or blame,
 Muslih-ud-din bestirred his soul to write
 That with his king he might be known to fame.

* * * * *

The king, who rightly sits upon his throne,
 Holds royal sway not for himself alone
 But heeds the midnight sighings of the poor
 That Justice may for many wrongs atone.

Ah, never yet did royal head repose
 On silken pillow, fragrant of the rose,
 But some poor beggar in uneasy sleep
 The clod of his resentment grasps and throws.

When comfort woos thee, turn from it away,
 If there be poor who famished kneel to pray;
 As no true shepherd by his flock can sleep
 When wolves are nigh to lead his lambs astray.

O thou, who sittest in the banquet hall,
 Let not its pleasures hold thee in their thrall,
 For soon another shall usurp thy place
 And never tongue will loose thy name to call.

And though thou art a hero, or with sword
 Hath skill to force obedience to thy word,
 Thou canst not carry with thee e'en a shroud,
 And henceforth nevermore thy voice be heard.

Past days are flown with other yesterdays,
 And no tomorrow yet hath crossed thy ways;
 So take full heed of this sure moment—NOW—
 The present fills all time for him who prays.

Know that within the garden of the spheres
 No cypress yet hath sprung through all the years
 But when the wind of Death hath come its way,
 Uprooted, e'en as thou, it disappears.

Though one be servant and another king—
 The heavy clod or soaring eagle-wing—
 When Death approacheth ne'er an ear can find
 A note of difference in the song they sing.

So is he wise who, having much, doth tend
 To seek alike the stranger and the friend,
 And there bestowing fill the greater need,
 And soften sorrows which he cannot mend.

For Nature, sometimes, miserly toward earth,
 Deprives the fields she erstwhile blessed with birth,
 And water only has its source in tears
 From orphans eyes, and life seems nothing worth.

So niggard is she that did smoke arise
 'Twere but the vapor of the widow's sighs,
 And like starved beggars, leafless stand the trees,
 And hills lose verdure neath forbidding skies.

Then doth the kingly soul its mission guess—
 To save no treasure from its store's largesse—
 But, giving freely, greater riches gain
 In grateful streams from others' happiness.

* * * * *

Slow moving centuries have passed since then,
 And empires fallen but to rise again;
 The king forgot, the while doth Sadi's name
 Still stir to kingly acts the hearts of men.

A Visit to Sir Abdul Baha

By Patrick Geddes

MY first acquaintance with the illustrious and saintly leader of the Bahai Movement was as one of his chairmen in course of his lectures in Edinburgh on his tour through the West some years ago before the War. After this meeting he became interested in the practical methods of my 'Outlook Tower' at Edinburgh, and found in these something of that incorporation of science into life, and therefore into religion, which is one of the tenets in which the Bahai Movement, guided by teaching, takes so eminent a lead among the religious bodies of the present. He indeed then asked me to deliver a public lecture on those lines to those attending his teaching, which I did under his chairmanship.

During each of the past two years I have been town-planning in Palestine, not only for Jerusalem, but also for his own home city of Haifa, and have thus had more than one opportunity of meeting him again.

On the last occasion of calling on him, I had the pleasant duty of conveying to him a unanimous request from "Pro-Carmel," a new Society of Citizens, founded on the lines of the better-known "Pro Jerusalem," and with the same purpose of advancing all the common interests of the City, without distinction of race, party or creed, and thus embracing all, to express their desire that he should become the President of this new Society, which unites Moslems, Jews, Christians and Bahais in the work of social service and of civic and regional improvements in all respects, moral and educational, as well as material, hygienic, architectural, artistic, etc.

This office and leadership he cordially accepted, to the great satisfaction of all concerned, since all Haifa looks up to and is proud of him as the foremost of their fellow-citizens.

He also approved and authorized the proposed town-planning scheme, as arranged between the City Engineer, Dr. Ciffrin,

and myself so far as his fairly extensive property (on the slope of Carmel above Haifa) is concerned. He granted the land for the two new public roads which are required, without accepting compensation on the land taken, and also presented a substantial piece of ground for the public school which is required in that vicinity, some 4,000 square metres.

Dr. Ciffrin, in his architectural capacity has produced a fine scheme for a monumental stairway and cypress avenue leading uphill from the Temple Boulevard upon the level plain, to the central meeting place of the Bahai community in Haifa, which as all Bahais doubtless know, contains the Tomb of the Bab.

For this scheme, of which the design is a gift by Dr. Ciffrin) between £2,000 and £3,000 will be required; but he and I and other friends and sympathisers are confident this sum will readily be subscribed within a reasonable time by the many members and friends of the Bahai cause throughout the world. Sir Abbas expressed himself as approving the design, and gratified by it, as at once a useful and needed access, and a beautiful and dignified memorial. He granted the land, and promised also to compensate from his own ground, the small portion of a Moslem neighbor's ground which is also required to complete the scheme. He further gave subscription of £100 to begin the list; but while authorizing us to open a subscription list, and send it to friends and sympathisers, he charged us to be careful to explain this as a purely voluntary matter, and not to represent him as in any way pressing his followers or friends to subscribe, and this we of course promised to do.

We are thus however free to say that all subscriptions may be sent to The Treasurer, Bab Memorial Stairway, c/o Dr. Ciffrin, Municipal Engineer, Haifa, Palestine.



The Current Art

By Mary Hanford Ford

AMONG the very interesting exhibits towards the close of the past season was that of the National Association of Portrait Painters at the Knoedler Gallery. It was a most brilliant display, highly academic in its general character, though a number of the younger and more radical painters were on the line. Henry Salem Hubbell showed a striking portrait of President McMichael of Monmouth College, rendered immediately noticeable by the presence of a pale scarlet drapery across the breast. Randall Davey appeared with a portrait of an archbishop of New Mexico, remarkable for its quietly powerful handling. Johansen had an interesting portrait of Mrs. B. Jean McLane, a portrait of her little son, not quite so brilliant as some of her child portraits. Robert Vonnoh had a very forcible head of the Sculptor Akeley. John S. Sargent contributed one of his characteristic costume portraits of Mrs. Moore, remarkable for the clever way in which he has indicated a cast in the right eye, without rendering it offensive.

One of the valued exhibits of the season is the collection of Impressionist and Post-Impressionist paintings at the Metropolitan Gallery, gathered by Bryson Burroughs. Fortunately this exhibit will remain in place until September, so that many people will have the advantage of studying its sequences during the summer months. It does not attempt to be in any way complete, but it is suggestive and valuable in its ensemble and will help the art lover to understand the unusual tendencies in the art of the day.

What Mr. Burroughs says in his introduction to the catalogue, in speaking of the artist Derain, might have been more fully elucidated with benefit to the student. He says, the Post-Impressionist painters "are searching for an abstract of realism," and this is the hint one needs in studying the futurist work of today. Edouard Manet and the younger group of Claude Monet, Pissaro, Renoir, Degas created atmospheric painting from

the point of view of the prismatic colors of the air, which, had never been put upon canvas until their day. They became drunken with the joy of seeing every object bathed in these lovely tones. One can feel the delight with which they painted in their aerial perspectives, saw their water gleaming and their clouds diaphanous in the sunshine. Edouard Manet's black garbed maiden walking past a stretch of pale spring green fairly smiles at one. Pissaro's market place is alive with real figures moving in space, and Degas' dancers and millinery girls speak from their airy distance and reveal to us their tortured lives. Renoir shows us here, as he showed the world of artists, that flesh reflects the light of the day or night and the colour of the environment like everything else, and that the dead and leathery integuments of Raphael and even Courbet can no longer be tolerated. It is admirable that the exhibit contains a Courbet because his influence upon Manet was enormous until that great artist painted his first picture out of doors, when he became a new man.

The Post-Impressionists however were not satisfied with the outer world. They belonged to a new day and must reflect its unrest and its inward urge. They felt that everything of the objective had been perfectly painted. But there loomed before them the realm of motive, of inner significance which was practically untouched. So Matisse began to distort faces to reveal the anguish of the soul within which the outer man would fain conceal, he violated proportions in order to express temperament, Cezanne no longer cared to paint merely the atmospheric truth of the out of doors, his plein air must contain moods. So he painted over and over again his portraits and landscapes, always dissatisfied with his results, always seeking the unsearchable.

The visitor to this exhibit must come prepared to find absolute indifference to so called beauty. There is a larger and deeper beauty than the familiar external one, which is always present. Guaguin seldom paints a pretty brown maiden, but there is in his vista always a harmony of tree, lake, donkey and human which brings to the student a sense of oneness delightful to experience. He ran away from the artificiality of intellectualized Paris and found peace in the semi barbarism of Tahiti.

So the charm of Tahiti as it touched his soul floats to us through his canvasses.

Poor Van Gogh killed himself through fear of insanity from his endeavor to seek and express the haunting reality of the unseen. He has in the exhibit a landscape showing an autumnal field with a plough, a harrow and a distant cottage. One feels presently the entire history of the family owning the field in this quiet half melancholy expanse. It is haunted and suggestive, therefore poetic and unforgettable.

Picasso has no cubist painting here, but one feels the accent of cubism in the girl with her elbows on the table, and the little landscape. The artist was restive over the limitation of one plane in a canvas, and felt that by building up a picture with cubic blocks one gained the sense of surrounding space always within the grasp of the sculptor, but denied the painter. Moreover, by avoiding outlines he felt that he gained expression. Why paint one face and body with its mood, when by the proper juxtaposition of cubes one can suggest many faces, figures and shades of feeling?

The artist Zuloaga has used this idea of plane building in his Spanish landscapes with admirable effect, and Arthur B. Davies has adopted it in his figure painting with similar success. It thus creates atmosphere for the artist who does not wish to paint out of doors, and is an emotional spur to the poet painter who would make his canvas speak the mysteries beyond mere color and form.

The fairy-land paintings of Odilon Redon are unique and always delightful and the few examples of Seurat and Toulouse—Lautrec make one wish for more. It was an admirable idea to put the classical Puvis de Chavannes in the midst of the inner and outer realists, for he did his part with all of them, and painting always from the inner vision used the colors of the nature radicals with the feeling of the unborn futurists.

The student must return again and again to this exhibit, until its sequences are familiar to the mind. There are many paintings in the permanent collection which will become more enjoyable after familiarity with this. The entire younger art of the world has been influenced by the spiritual urge of this group, and to feel its tendencies brings comprehension.

The Drama

"THE Times" critic, Alexander Woolcott, gives a list of what he considers the ten best plays produced during the season, all of which, with one exception, were successful, and only one, unfortunately, "Enter Madame," was by a new playwright. The list is as follows:

Enter Madame, by Gilda Varesi and Dolly Byrne.

The First Year, by Frank Craven.

The Emperor Jones, by Eugene O'Neill.

Heartbreak House, by Bernard Shaw.

Rollo's Wild Oat, by Clare Kummer,

Mary Rose, by James Barrie.

Debureau, by Sacha Guitry.

Mr. Pim Passes, by A. A. Milne.

Mary Stuart, by John Drinkwater.

Liliom, by Franz Molnar.

Although "Emperor Jones" was not the first play of Eugene O'Neill, it was his first brilliant success, and perhaps this fact is owing largely to the presentment of the title role by Charles Gilpin, who entered the theatrical world through that medium as one of the greatest living character actors.

Charles Gilpin is a Negro of the mulatto type, who has served in various capacities in his previous life, such as do not ordinarily develop great artists. He had been porter on a Pullman Sleeper, for instance, but had drifted into stage life in minor offices, before he attempted the role of "Emperor Jones." His marvellous portrayal of this character, however, will remain one of the most artistic and gripping creations in stage history, gruesome, vital, and singularly perfect in all its details.

The play is dramatically a work of genius, but depressing in its effect upon the listener, because it is written from the point of view of complete atheism. It ignores the existence in life of any but material forces. Its prayers are useless and emotional extravaganzas, always followed by their opposite. There

is a dire and dreadful logic in its sequences, which is natural when God is eliminated, but, frightful in its cruelty. Life is difficult enough as it is, but with the psychology of Emperor Jones, it would be unendurable.

"Clair de Lune" is not mentioned in this list in spite of the fact that it represents three Barrymores. Ethel Barrymore in the role of Queen Anne, John in that of Gwynplaine, and Michael Strange who is really Mrs. Barrymore as the author. The play has attracted good houses, as it could hardly fail to do with two Barrymores in the leading roles, but as drama, it has been disappointing to both critics and public. Michael Strange has published two volumes of poetry, such poetry as would indicate an original and sensitive mind. It is natural that such a mind should be attracted by Victor Hugo's "L'Homme Qui Rit," but apparently the young poet has not followed entirely the trend of the earlier writer's thought. Victor Hugo was the creator of modern drama, but his plays were so bristling with iconoclasm that each of them after a few days or a few weeks of brilliant performance was closed by the censor. If he had made over *The Man Who Laughs* into a drama, it would have been the most tremendous play of the century and no censor would ever have permitted its performance, so it is not strange if a young poet has failed in presenting some of its salient points.

There are two leading ideas in *The Man Who Laughs*, the contrast between sensuous and spiritual love, which is portrayed through Josiane and Dea, and the social injustice of a ruling class. Victor Hugo was a socialist and democrat, who today would be denounced as a "red," and he always sat on the suspected left side of the French Chamber of Deputies. We must recall this to understand the significant story. Gwynplaine, the hero of "L'Homme Qui Rit," born a bastard of the noble house of Clan-charlie thrown away by his father, mutilated by the professional mountebank makers of the 17th century, so that a frightful grin mars his handsome face, educated by wise old Ursus with blind Dea, first sister and then beloved one, is at length restored to the station of his father's house, not by court intrigue, but by the romantically conceived discovery of his father's will.

There is no intrigue in *The Man Who Laughs*, and if Michael Strange had conceived a play which would present its vital contrasts with the naked power of the original, she would have produced a masterpiece. There is nothing more dramatic, for instance, than the moment when Gwynplaine is snatched away from Dea by the British Wapentake, just as he has wakened to the meaning of his love for her. Then the marvellous scene in the prison where the dying malefactor confesses to the abduction and mutilation of the child, and the powerful love scene with Josiane, which never for a moment smirches the honor and purity of Gwynplaine's soul. With such a scene written, how could anyone be guilty of the love scene in *Clair de Lune* between Josephine and Gwynplaine, which fills one with contempt for the hero of the play.

Perhaps it would have been impossible to introduce the magnificent scene in the House of Lords, where Gwynplaine seated in their midst, costumed as they are, but wearing that grin which will never come off, arraigns his compeers.

"You—you are privilege. Beware. The true master of the house is about to knock at the door. What is the father of privilege? Chance. And what is the son? License. Neither chance nor license are permanent. They have both a bad tomorrow. I come to warn you."

In the novel, Dea is never approached or touched by the atmosphere of the court. She is the pure spirit of love without which Gwynplaine knows he cannot live, so he follows her in death to find her again, and this powerful scene concludes "*L'Homme Qui Rit*." But in *Clair de Lune* this scene is followed by a picture of court intrigue and spite quite intolerable and artistically unpardonable. The entire effect of the proper and dramatic ending is ruined by the introduction of mere drivel.

Naturally one feels that the role of Queen Anne has been introduced to make a part not too unattractive for the beautiful Ethel Barrymore, but it would have been better art to modify the villainy of Josiane to suit her taste and keep to the great lines of Hugo's remarkable novel.

The role of Gwynplaine in "*L'Homme Qui Rit*," with its power and tragedy is exactly suited to the genius of John Barrymore, but the Gwynplaine of *Clair de Lune* does not offer suffi-

cient scope for his remarkable talent. His make up for the permanent laugh is also very unsatisfactory, and gives no idea of the tragedy it involves. It looks merely a birthmark on one side of the face, and the actor keeps turning the unpainted side to the audience, as if to remind the observers that he is not actually deformed, but is in fact a very handsome man.

Some Remembered Talks with Mirza Abul Fazl

(b. 1884, d. 1914)

By Mrs. J. Stannard (Cairo)

WHEN turning over a quantity of stored papers a little while ago, I came upon a sheaf of notes related to Bahai matters and teachings, taken during the early years of my connection with the Cause. Among them I found a page or two of scribbled notes upon talks I had had with that learned and revered Bahai historian and philosopher Mirza Abul Fazl. They were taken at various times in Egypt during the years of 1908-9-10, when I used to call on him at regular intervals. A few of these I venture to weave into an article hoping they may prove interesting and reminiscent to his many known and unknown friends in America, who realize how precious was his life's work to the Bahai Cause.

To those of us who were members of the "Spiritual Assembly" in Cairo in those days, Mirza Abul Fazl was both a force and a source of knowledge. After the Master we had no one who could teach and encourage us as he did and his loss is still grievously felt here,—the niche he filled in our lives is still empty. Yet the memory of his influence and teachings remain stirring us ever anew when we meet to pick up threads of Bahai work which the devastating war so badly broke or scattered.

My notes are meagre, but they outline some lesser known subjects, and in those earlier years I was keenly interested in the mystic meaning of holy names and their numeral values, my studies also in eastern philosophies inspired some of the questions which were discussed. For this reason I have felt like inserting the following lines from his great work, "Bahai Proofs," expressing as it does with clear illumination the one great central Truth revealed by Baha'ullah, viz.: the Divine Unity and mystic Union of all the Prophets of God down the ages of human history. Without a full appreciation of this spiritual Fact, no sound knowledge of comparative Religion or true insight into the religious history of races becomes possible. Mirza Abdul Fazl could show how readily orthodox creedal religion had obscured this issue.

The Manifestations.—(*Bahai Proofs, p. 136)

"The Prophets and Messengers are all manifestations of ONE Reality The qualities which differentiate the Prophets and Manifestation of God are their individual characteristics and peculiarities. These distinguish them in their outward station and function but do not affect their inner station of Reality and Oneness with the All-Source; and pertain to the illumination manifest in them but not to the Essence whence that Essence proceeds and to which they all have the same relationship. For as much as the Essence is hidden in its own Reality and incomprehensible in its own innermost Identity, therefore in order to understand these matters a seeker and striver after truth must needs consider that which every Prophet has explained in his Book concerning his station and understand the names and titles which he has assigned to himself

"The Essence of God the Exalted is an impregnable invisible ONE, a hidden treasury absolutely single in its Identity and Reality. Bodies are but instruments for the Essence, the Essence does not become plural by manifesting Itself in plural manifestations. Believing in Oneness is to recognize that single Essence in numerous manifestations and faith in Unity is to seek Light from the One Sun of Truth through Its manifold Day-springs. Therefore, we find many passages in the Holy Scriptures in which the Manifestations of God are considered as one

person, in regard to the Oneness of the Essence and the Holy Spirit, although they are different and varying in name, forms, places and times.”—p. 152.

Accustomed as I have been to investigate whenever possible the more esoteric portions of sacred traditions or teachings it will be readily understood how interested I became in the “Surat ul Huykl” and I find that I asked Mirza Abdul Fazl to say something about it. He informed me that this Tablet was the first portion of a work written by the Blessed Perfection Baha’o’llah and probably penned in Adrianople, called “Instruction for Kings.” It has special application to Abdul Baha.

Discussing the matter of names, their meaning and significations, I drew his attention to the paragraph in that work, p. 17, which runs—“Thus have the signs descended and the matter been decreed on the part of the King of Names and attributes.” He replied that, “Since the transition of The Blessed Perfection the present ‘King of Names’ is Abdul Baha, and his bestowal of a name has often special significance through his power to view qualities to perceive hidden values.”

The question therefore of names and titles in religious literature becomes one of considerable interest when we realize that they are made up of letters, each having a numerical value compounding frequently into synonyms for attributes. It is just these inner qualities and meanings that are perceived (consciously or unconsciously) by the Spiritual Teachers and prophets. John, for instance, signifies “the messenger of God,” or “sent by God.” Judas said Mirza Abul Fazl, was a popular Jewish name; Iscariot made it mean or bad. Here I introduced the name of Jean of Arc who claimed also to have a mission as messenger and he said, “Yes. I feel she must have been given divine revelation, although warfare is not allowed to God’s Manifestations.” * (Very many interesting Arabic names and titles might be quoted having religious and numeral values.)

On another occasion I asked Mirza Abul Fazl to explain to me the phrase, “we have caused the signs to descend after nine conditions each of which is a proof of the dominion of God, etc.” Surat ul Huykl, p. 33. He referred me to the Koranic tradition which declared as a prophecy concerning the future Manifesta-

tion that eight should carry the Throne." This refers to the powers and attributes of the future Messiah, for as he explained, "There are four powers which have been possessed by all previous Manifestations, these are:

- 1st, The highest is the power of Revelation. (Gabriel)
- 2nd, Power of bestowing or of infusing others. (Michael)
- 3rd, Power of proclamation or declaration, "They speak with authority." (Israfil)
- 4th, Power of destroying old conditions and of reconstructing. (Israel)

We believe that the present divine outpouring is the greatest of all and in view of the world being now so differently constituted and having such infinitely greater requirements, these powers have been doubled, making them eightfold in constitution, Baha'o'llah being Himself the ninth. The Bab and the Master possessing equal attributes makes the Manifesting Spirit threefold in strength and power.

Some thoughts on the Soul and Destiny

Concerning life after death, I found that Mirza Abul Fazl developed the philosophic outlook involved in the Bahai teachings. He considered that a due study of the higher philosophies brought one to the inevitable conclusion that the soul after the death of the body passed through stages of development, progression and change. He cited especially the Mesnavi school of thought which teaches that states of change are continuous, having analogy with our known ones of birth, growth and death.

When the Soul in its evolutionary stages finally arrives to that of the human Kingdom, having passed through all lower forms it then obtains free will i. e. man is at liberty to choose his path for good or evil. He can will to live after good teachings and by writings that are acknowledged as from God, or he can follow his lower animal nature with its desires and become degenerate.

In his being are contained the two natures, known in Hindu philosophy as "the pair of opposites," broadly understood as the animal and spiritual tendencies. If he deliberately persists in the former he runs the risk of permanently injuring his divine Selfhood.

Concerning "The Kingdom of God." (Per-Melakoot)

This term, he said, implies a great spiritual Power or Force, also an ordered State where there are workers, subjects, and rulers, it contains also a condition of punishment, over which there are directing forces. The following extract from Dr. Davidson's great work, "Old Testament Prophecy" (pub. Edinburgh), is in this matter of exceptional interest. Commenting on the Israelitish saying, "Ye shall be to Me a kingdom of priests and an holy nation," the author explains that "The Kingdom of God" (when it dawns) will unite as one all men, will then unite all men to God, and finally will have wider influence even upon the orders of creation—for all preparation of the fullness of time to gather in one all things in Christ, both which are in Heaven and which are on Earth," one of the chief means towards this end being the dispensation of prophecy—for prophet is little else but mediator; and the Jewish nation stood as mediators between God and the family of man at large."

Following on the above question I asked Mirza Abul Fazl how he regarded the subject of predestination or "ordained" destiny? He replied that his views differed from the Mohamedan, as for him, destiny is judgment and recompense. Each soul creates his own inevitable future since there cannot possibly be an effect without a cause. The choice to refrain from acting contrary to the sense of righteousness or justice brings certainly a result which is reward. Opposite actions or the expression of tendencies which deviate from justice, goodness and purity, etc., lower the moral life and bring its own inevitable results, viz.: loss of spiritual life, and this is punishment. Man in this sense is his own destiny.

Our talk one afternoon turning to the subject of the prophecies relative to our times, he drew my attention to a chapter of St. Jude, v. 14, where it is written, "And Enoch also the seventh from Adam prophesied of these saying, 'Behold the Lord cometh with ten thousand of His saints' to execute judgment upon all," etc. I then remarked that I had heard of certain Hindu teachings which declared that when a "prophet soul" incarnates on earth, hundreds of those souls who loved him in a previous existence, or were in sympathy with his desired work

took descent into human life with him in order to become his helpers and teachers and further the new gospel. Following on this idea we discussed the expected "return" of Christ held by so many when Mirza Abul Fazl told us of a well known Koranic tradition which declared that "in those days" the apostles of Jesus would all "return" with Him for they had never "died." Of the two Mohamedan sects the Shiihs are the most accurate in preserving the traditions but the Sunnite writings are more interesting on matters of prophecy, and the semitic influence is seen more clearly in them in this respect. They possess some wonderful prophecies concerning the time when "the Christ" and the ordained Mahdi, will be incarnated on earth. The twelve Imaums are of Hebrew descent and thus the Semitic gift for calculation and prophecy based on occult science are more apparent in their books. One Sunnite prediction not only gives the numerical value for Baha'o'llah but even mentions Akka. The prophecy here alluded to in all probability, is the one attributed to the Sheikh Mohyaddin who died in the year 630, of the Hegira and was one of the great Sufis of his day. Mohamedans are taught to believe that although their founder claimed to be the "Seal" or last of the Prophets, yet this does not exclude the coming of a Great One, by permission of Allah, who will extend revelation on Koranic lines. Concerning this future great "Mahdi" who will appear at a certain latter time more than one cryptic and prophetic writing is to be found among the collections of Sufi literature. In one work on Sufi mysticism by a certain Sheikh Talka in the Egyptian library, I am informed that the following phrase actually may be found, "EL Abbas, will be then the head or leader of the human race."

The prophecy, however, of the great Mohyaddin is so amazing in its clarity of description, in its accuracy of both spiritual and material values that it deserves more than passing attention.

Incorporated in a book entitled, "Jawakeet wal Gawakes" (Book of Pearls and Jewels) by Sayed Abdul Wahal el Shera-wary, the following is a translation of certain parts, "He appears in a time when religion has dwindled—though by his appearance much ignorance and vileness disappear through the effect of the Koran. By reason of their faith, or belief, the ignorance of men will be changed into knowledge, avarice into hospitality, cow-

ardice into power and strength. He will prepare a Heavenly feast in the field of Akar and see great trouble. The term Akar is derived from an ancient Egyptian Hermetic tradition and implies the door of Reality; it was taken into Judaism and will be found in the psalms and used symbolically as the "door of Hope" in "the valley of Achor." Geographically this place of Akar should be found where God places His Prophet or Messenger and in this respect the spiritual importance of Akka (St. Jean d'Acre) where Baha'o'llah gave so much of His revelation to the World fulfills most wonderfully, both material and spiritual requirements of tradition and prophecy. Readers able to consult that remarkable work of the late Gerald Massy entitled, "The Book of Beginning" will find a striking passage on this fascinating theme showing us how the term "Akar" became linked up with Jewish mysticism.

The descriptive forecast goes on to say—"He will annihilate oppression as well as the oppressors, will uphold true religion, will pour into it its real spirit, enliven it after its death, and strengthen it after its decay. His martyrs are the best martyrs and his believers the most beloved. God supports him by a constellation of men whom God has kept under the curtain of His secret. He gave them power to understand the realities of things and the religions spread among the people. They follow the steps of the Prophet in that they fulfill the Words of God and His Covenant. They are all Persians, there is no Arab among them but they all speak Arabic. They have a great Guardian who is different to them in race (i. e. nature) and never committed a sin. He is the greatest assistant of the Mahdi's. All of them will be killed except one who reaches the field of Akar in the heavenly feast prepared by God for the lions and birds and reptiles."

Although this Sufi Seer concludes in true Christo-Judaic style yet the startling accuracy of so much in his prevision and the highly significant portrayal of the results that will be manifested by the power of this new Mahdi, in his day only Bahais can fully realize.

I append in conclusion a few lines from that wonderful work the Masnavi of Jellal uddin Rumi, Mirza Abul Fazl's favorite author which may perhaps have philosophic interest for some readers.

"How broad is the ocean of Reason, yea the Reason of man is a boundless Ocean,

O Son that ocean requires a diver, on this fair ocean our human forms

Float about like bowls of water, yea like cups on the surface till they are filled,

And when filled these cups sink into the water,

Whatever form the ocean uses as its instrument,

Therewith it casts its spray far and wide."

The Koran says, The Real soul, is the Spirit which God breathed into man. In yourselves are signs will ye not behold them? In Gulshan i Raz is written—"Men seek Wisdom and do not know that in themselves is the reflected wisdom of God."

(On Free-will) "Men inspired by God are the fountain of life; men of delusions are a synonym for death. In the world the praise 'well done faithful servant' is given to free will which is used with prudence. If all dissolute men were shut up in prison they would all be temperate and devout and pious.

When power of choice is absent actions are worthless. But beware lest death snatch away your capital yielding profit. Remember well the day of final account.

The heart of man is like the root of a tree. Therefrom grow the leaves on firm branches. The tops of perfect trees reach the heavens, the roots form the branches in the sky .

The love of Him on high is directed to the soul. Know this for 'He loves them that love Him.' The sum is this, that those who seek another the soul of that other who is sought, inclines to him."

Bahai Activities

The Bahai Library, 416 Madison Avenue, is open to the public from 9 A. M. to 6 P. M. daily. Mrs. Mary Hanford Ford is in attendance. Bahai literature can be secured from 2 to 6 P. M. daily excepting Sunday, and on Tuesday, Wednesday and Sun-

day evenings from Mrs. Ford. A complete reference Library is being established under the supervision of the present Library Committee, which would include not only the Bahai publications, but the religious and philosophical works of ancient and modern times, and seekers can compare and refer to them at all times. The reference books are for use only in the Library Rooms, but every assistance and courtesy will be offered those who wish to avail themselves of this privilege.

The present Library Committee consists of the following friends of the Library:

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Eugene J. Deuth, Chairman.
 Loulie A. Mathews, Treasurer.
 Ann Boylan, Secretary.
 Marjorie Morten, Librarian.

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Wandeyne Deuth	Marjorie Morten
Horace Holley	Mark Tobey
Dr. Florian Krug	Elizabeth Van Patten

Committee on Arrangements

Marjorie Morten	Mary Hanford Ford
Horace Holley	Wandeyne Deuth

The Monday evening meetings of Mrs. Florian Krug and Miss Ann Boylan continued at the Bahai Library, 416 Madison Avenue.

Tuesday evening, Mrs. Mary Hanford Ford presides at the Bahai Library, 416 Madison Avenue.

The Wednesday evening public meeting will continue.

Friday evening meetings are conducted by Miss Juliet Thompson.

The Bahai Forum is open to the public on Sunday evenings. These meetings begin at 8.15 sharp. All welcome. Come and bring your friends.

Attention is called to the fact that on the nineteenth day of every month a feast is held in the Bahai Library, 416 Madison Avenue, to which the public and the friends are cordially invited. The Bahai Revelation attaches great importance to the law of hospitality, and the followers of Abdul Baha are required to perform this obligation every nineteen days. Owing to the many meetings held in the Library, it was found impracticable to hold this feast every nineteenth day, as it conflicted with other meetings, but the Library has set aside the nineteenth day of every month for this purpose. These feasts are largely attended and produce a spirit of love and harmony. It has been found to be beneficial to the friends themselves and they have manifested to the strangers, the love and cordiality which the knowledge of the Bahai Revelation gives to its followers. We earnestly hope you will avail yourselves of this invitation.

Among the young people of New York who are being greatly attracted to the Bahai Cause is Jack Benjamin. He has a large circle of friends, college boys and medical students, like himself tinged with atheism and material philosophy, but deeply interested in humanity and its betterment. Fiercely argumentative the heart of this boy is wonderfully tender, and in spite of himself the appeal of love in the Bahai teaching has touched him. He had an adventure with a tiny girl of 3 years not long since, whom he found crying on the street. He wiped away her tears and comforted her, and thus writes to a friend:

"Why, that look was worth more to me than money. For it was really a message from a little child, and contained more wisdom than all the books written on 'love.' Now I know why I didn't understand Mrs. Ford, why I did not comprehend all her

talk of 'love.' Her words travelled to my head, while the message of that little child, whom I may never see again, went directly to my heart.

"Now, there is one thing in the Bahai teaching that I can understand and agree to—Love. Somewhere in that book called the Bible (which I do not think as yet perfectly good or true) is a saying like—'A little child shall lead them,' and a little child without words or arguments has given me a message which will remain with me for a very, very long time."

A Prayer

Let me but sing a song of Life Triumphant—
 Though all the world may tell of war and strife,
 Think but the thought, and ever hold the vision—
 Of Peace and Love and Omnipresent Life.

So may I help to heal with heavenly power,
 And hasten on the dawning of Love's Day,
 When war shall cease, and nations be united;
 For this O God! Eternal One, I pray.

Louise R. Waite.



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*A Magazine Devoted to the
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A Magazine of Constructive Thought

**Abdul Baha's Message to the Church
In His Image and Likeness, *Eugene Del Mar***

Julia Ward Howe's Vision

**An Appeal to the Spiritual Workers
of the World**

AUGUST, 1921

PUBLISHED MONTHLY

25 CENTS

8

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THE ONENESS OF MANKIND

TWELVE BASIC BAHAI PRINCIPLES

1. The oneness of mankind.
 2. Independent investigation of truth.
 3. The foundation of all religions is one.
 4. Religion must be the cause of unity.
 5. Religion must be in accord with science and reason.
 6. Equality between men and women.
 7. Prejudice of all kinds must be forgotten.
 8. Universal peace.
 9. Universal education.
 10. Solution of the economic problem.
 11. An international auxiliary language.
 12. An international tribunal.
-

These twelve basic Bahai principles were enunciated by Baha'o'llah over sixty years ago and are to be found in his published writings of that time.

The Bahai Movement

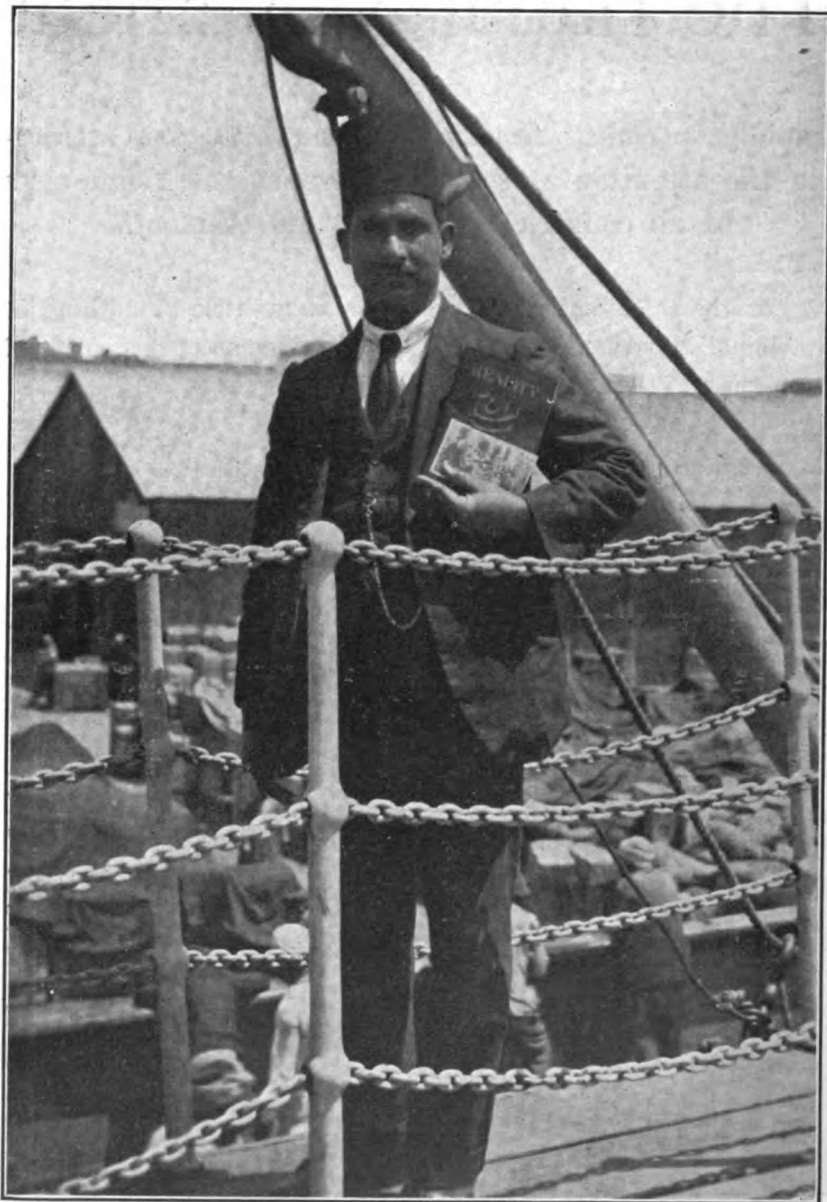
Rapidly spreading throughout the world, and attracting the attention of scholars, savants and religionists of all countries—oriental and occidental

For the information of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: the religion of the disciples of Baha'o'llah, an outcome of Babism. — Mirza Husian Ali Nuri Baha'o'llah was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'o'llah has known how to transform Babism into a universal religion, which is presented as the fulfillment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna, and the

L — 135

Atheists a better social organization! Baha'o'llah represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahalism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and His Manifestations. . . . The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," Baha'o'llah has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—Nouveau Larousse Illustré, supplement, p. 60.



MIRZA A. A. EL MAGEED
"Reality" in Egypt

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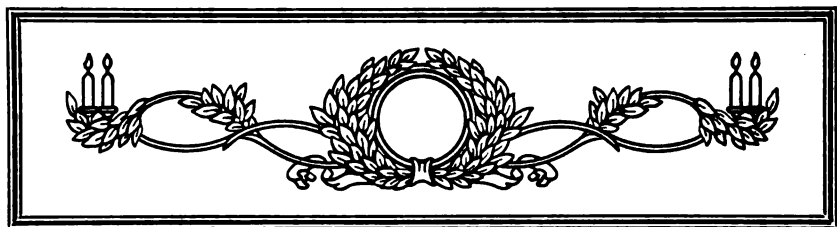
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AUGUST, 1921

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Message to the Church

Address by Abdul Baha, Unitarian Church, Palo Alto, California,
(Mr. Clarence Reed, Minister), Tuesday, 8 P. M.,
October 8, 1912

Introduction by Mr. Reed

IT is a great privilege to have with us tonight one who calls himself a "servant of God," and one who also is a great lover of mankind.

Abdul Baha

Praise be to God, this evening I have come to a Unitarian Church. This Church is called Unitarian—attributed to unity. Hence I desire to discourse on the subject of unity, which is a fundamental basis of Divine teachings.

In all the religions of God there is an exposition concerning unity. What is the basis of this oneness? It is evident that the reality of Divinity can not be brought within human grasp. Man can not comprehend the reality of Divinity, because man is accidental, whereas the reality of Divinity is eternal. Man is limited, whereas the reality of Divinity is unlimited. Assuredly, the limited can not comprehend the unlimited, and the accidental can not comprehend the eternal.

When we observe and study phenomena we find a mineral kingdom, a vegetable kingdom, an animal kingdom, and a human kingdom.

The mineral kingdom, however much it shall advance, can not be in touch with the vegetable kingdom. The vegetable kingdom, however much in advance, can not be conscious in the sense of knowledge, can not have knowledge of the animal kingdom.

For example, this flower, however much it may advance, can not conceive sight and hearing. It can not realize what constitutes hearing or seeing, what is meant by the spirit of man, what intellect signifies, because those subjects are beyond the pale of its grasp. It can not, therefore, comprehend them. Although this plant and we are both accidental, yet the difference of degrees is a hindrance to comprehension. This plant belongs to the vegetable world or kingdom, whereas our kingdom is human, and because of this difference in the two kingdoms the plant can not comprehend the human kingdom.

So long as differences in degrees hinder comprehension, to-wit: every inferior degree is incapable of comprehending the degree superior thereto, then how can we ever comprehend God Who is transcendental? We are accidental, whereas He is everlasting. We are weak, where He is almighty. We are poor, whereas He is rich. We are needy, whereas He is independent. We are finite, whereas He is infinite. We are mortal, whereas He is immortal. How can we, therefore, ever comprehend His reality, or even offer a word of praise or do homage?

All the homage we can proffer is only in keeping with our mental grasp and conception. All that comes within human conception is man's own creation. That is surrounded by man, and man is the surrounder, or infinite in relation thereto. But whereas a concept has only an ideal existence, man—the creator of such a concept—has both an ideal and an extraneous existence.

A Divinity which we can mentally grasp, which can be brought within the grasp of intellect, is not Divinity, because it has no existence extraneously. It is only a mental concept.

We, who are possessed of extraneous existence, who also possess the ideal existence, are greater than our own creation, because we are infinite, whereas our concept is finite, assuredly that which is infinite is far superior to the finite.

If you ponder over this you will see how clear and evident it is. It is self-evident that the human powers of conception and perception can not conceive of Divinity, but the bestowal of Divinity is all-encompassing; the lights of Divinity are shining; the qualities of Divinity are evident and to be seen.

The holy verities, the divine prophets, are like mirrors, which are in a state of utmost purity and sancity and polish, and

because they are in an attitude facing the sun of reality, therefore that sun of reality, with its potency, effulgence and heat, is reflected therein, and all its virtues can be visible in the mirror.

If we see that the sun has shone upon these mirrors, or that it has become effulgent in the mirror, we do not mean that the sun has descended from its lofty state of sancity and has chosen a habitat in the mirror, because that is impossible. For the sun there is no descent. It ever is in its high point of glory and majesty, but its light, and its heat, in a pure and polished mirror become revealed, and all its virtues are made visible, and these mirrors which thus reveal that light are the realities of the prophets.

Hence it becomes evident that the reality of Divinity is holy and sancitified above descent or ascent, even as the phenomenal sun, this material sun which can be reflected in the mirror, is holy above descent and ascent, is sanctified above egress and ingress, even as this sun is sanctified above egress and ingress, but the eternal bestowal of the sun, in this pure and sanctified and polished mirror has become evident and manifest.

The mirror says, "Verily, the sun is in me, and if you do not believe, then look at me." And the mirror is truthful, for the sun is seen in the mirror. Notwithstanding that, the purpose of such a statement, were it to be made by the mirror, is not that the sun has descended from its lofty state and entered and effected an ingress in the mirror, because, for the sun, there is no descent or ascent. But with all its bounties and characteristics it can become evident in the mirror.

That is why His Holiness Christ declares, or that is what He Means when He said, "Verily, the Father is in the Son." That means that the sun in this mirror has become manifest and revealed. It does not mean that the eternal sun or verity has descended from the lofty heavens, when it is unlimited, and has become limited thereby, for were such a thing to be realized, it is a limitation.

This is the meaning of unity or oneness. This is the quintessence of this Divine subject. Consider how evident it is. It is as the sun at midday. It is reasonable and in conformity with science.

That is why we state that religious teachings must ever conform with science and reason. They must correspond with the mind. This is perfectly in conformity with science and reason. There is no doubt or uncertainty about it.

Now, inasmuch as the sun of reality has become manifest in this polished mirror, from this mirror, by processes of reflection, it can permeate throughout all regions.

The light of the sun is one, the heat of the sun is one, and these have become resplendent in all phenomena. There is no earthly phenomenon, no earthly form of life, which is bereft of the light and heat of the sun.

Likewise all humanity receives a portion of the bounty of God. All mankind are the manifestations of the signs of God. All phenomena are expressions of the might and power of God, and all phenomena reveal the handiwork of God. None of them are the handiwork of Satan. No man has ever been created by Satan. They are all the creation of God. These are the signs of God's Power.

Hence we must ever reverence the creation of God. We must ever bow before the signs of the might and power of God. We must ever be kind and clement toward the signs of the power and might of God, and toward all humanity. All are the signs of His power. He has created them all. The devil has had nothing to do with it. At most, it is this: that some of us may be wise some may be ignorant; the ignorant must be helped to become wise. Some are sick; they must be treated. Some are childlike; they must be helped to reach maturity. Some are asleep; they must be gently awakened. But everybody must be loved. That is it!

We must not hate a child just because he is a child and think he is imperfect when we compare him with maturity. But with the utmost of kindness he must be nurtured, he must be educated to reach maturity, in order that he may become reasonable, in order that he may attain to knowledge and wisdom, in order that he may be qualified to enter the Kingdom of God.

God is most kind. Consider what His Holiness Christ said: "Verily, the sun shines upon the just and the unjust alike." What a blessed statement this is! Even the sinner is not deprived of the mercy of God. What a sweet utterance!

Consider, although this earth is dark, all the earthly phenomena are dark; but this radiant sun, how it cultivates all, how it brightens all, how it heats all! Can we deny the efficacy of the sun? Not at all. It is evident.

Then shall we see the signs of God's kindness. Likewise we see how He educates us. We find that He bestows upon all His bounties. Now, so long as we have such a kind God, why should we be unkind? He Who is our Creator, He Who is our Provider, He Who is our Resuscitator, He Who is so gentle and kind to all of us, then why should we not be kind to one another instead of saying, "This is a Jew, this is a Christian, the other is a Musselman or Mohammedan, this is a Buddhist." This is none of our business. God has created us all and it is our duty to be kind to everybody. That is our duty. But as to their respective beliefs, that is between them and their God, and at the last day He will look out for their accounts. He has not appointed us as their expert accountants

It is our duty to praise God and to thank Him that He has created all of us human. He endowed us all with sight and hearing. He has destined us all to be after the image and likeness of God. What a bestowal is this! What a providence is this! What a glorious crown is this! Why should we lose these favors? Why should we be so self-occupied? Why should we deny the favors of God?

In thanksgiving for this glorious bounty we must all become unified as one family. We must all become as one people. We must all inhabit the same nativity. We must all become as one nation. Thus may the world of humanity prove to be the world of the kingdom, and this dark sphere become a bright sphere, so that these contentions and strife shall cease and the utmost of love and affection shall obtain.

Verily, this is the purpose of the mission of the prophets. Verily, this is the mission of all the books which have descended. Verily, this is the aim of the effulgence of the sun of reality. Thus may the fundamental oneness of the world of humanity become established, so that oneness of nativity shall be founded, the oneness of nationality shall be established, the oneness of policy shall be established, and the world of humanity become a mirror reflecting the Kingdom of God.

The lights shining in the kingdom—may they become revealed in the human kingdom. The virtues which are present in the kingdom—may they be revealed or become resplendent in the human kingdom. May the unity, or oneness, of the angelic state become manifest in the human state, so that humanity itself shall become angelic.

What is the meaning of the word "angel?" It means no other than a holy soul, a bright and radiant soul, a perfect soul, a Divine soul, who is the manifestation of love, a manifestation of reasonableness, a manifestation of knowledge, one who is not a captive of superannuated, blind imitations.

These superannuated, blind imitations, or religious dogmas, which are ever the cause of enmity, the cause of destruction, the cause of darkness, the cause of bloodshed, the cause of tyranny, the cause of despotism—these blind imitations must be cast aside, and the mysteries of reality shall be revealed.

That foundation which was meant to be the underlying principle of all the prophets, that foundation which Christ Himself laid—that is the basis of the oneness of the world of humanity.

That foundation is universal love.

That foundation is universal peace among the nations.

That foundation is universal peace among the countries

That foundation is universal peace among all the races.

That foundation is the universal peace which shall weld together all the religions, and that foundation is to do away with all sectarianism.

At a time when the Orient was enveloped in the gloom of prejudice and fanaticism, and thick clouds had befogged the horizon of reality, among the nations of the Orient there was religious prejudice, sectarianism, political prejudice, racial prejudice and patriotic prejudice, and the Oriental nations were in constant conflict and state of war.

The religionists considered each other as contaminating and they shunned each other, exercising the severest enmities against each other. Darkness was so dense that not a trace of light was ever visible.

Under such circumstances His Holiness Baha'o'llah dawned from the horizon of reality, and He laid institutes and teachings which united all the nations, which caused fellowship among the

various religions, which dispelled religious prejudice, which dispelled political prejudice, which dispelled patriotic prejudice and which dispelled racial prejudice, having ushered under the tent or tabernacle of the oneness of humanity all the peoples of reality. They were souls representative of the religions and of the denominations thereof who had hearkened to the call of Baha'o'llah and who had become informed of His teachings. Such souls, in Persia, are living together in the utmost of love and amity. They are in a state of the utmost kindness toward one another. It is just as if they were one household.

That is why His Holiness Baha'o'llah addresses humanity, saying, "Ye are all the leaves of one tree and the drops of one sea." That is to say, the world of humanity, representing all the religions, representing all the races, may be likened to a tree. Every nation of the nation is like a branch thereof, and every soul among them is like unto a leaf. But all of them belong to one tree, and that tree is the blessed tree, and that tree is the tree of life, and that tree is the tree of sacrifice.

Therefore it is not allowable that among human individuals there should linger any strife. Let no sedition tarry. Let no hatred or rancor prevail. All must live in the utmost kindness, in the utmost love, the utmost of fellowship, and must pass their days pleasantly, for this will win the bounties of God and the bestowals shall surround them, and the Kingdom of God will become personified in the human kingdom. And this is our wish in its entirety.

Closing Remarks by Mr. Reed

I feel that a man of God has spoken to us tonight. There is no way I know to close the service than with a prayer—not a prayer in spoken words, but a prayer in silence. Let each person pray in his own way for the coming of the universal religion—the religion of love, the religion of peace, a religion of the fullness of life.

(Silence.)

You are dismissed.



What is Sin?

DOES sin lie in commission or omission?
Does it exist in the form of the unworthy act committed,
or the worthy act withheld?

There are individuals whose lives to the outward eye have been sinless, yet we are sure if there is a hell, they will go there. Some, there are, whose lives have reeked with sin, yet whose souls are aflame with the Divine Spark of love and kindness. Often radiating from these there is a sense of humility, a child-like repentance, a struggling for better things, even in a continued state of sinning, which appeals to the heart and makes us love the sinner. Some, there are, who have sinned and found the taste of bitter water, and in their hearts thank God for the experience—others have sinned and worn a cloak of mock sanctity. Is so called sin aught save the elimination, through experience of certain tendencies and animal instincts existing as yet in the human race—the law of action and reaction evolving towards attainment of perfection? Moral law has been for centuries a matter of geography. Only units of nations and races will bring a moral law for the entire planet.

Never having been tempted to steal, you are not a thief. Do you deserve credit for this fact, having never been tempted? Have you refrained from other forms of sin more alluring? Have you stolen the good name of your brother? Have you shut the door of opportunity to him, robbing his soul of the chance to rejoice and develop? Which is the greater sin—stealing the material property of your neighbor, or that which he holds more dear? There are those in the world today who are so self-centered so surrounded by convention, so stingy of their own meager personalities, they are afraid to commit, what might be viewed by others as sin, purely from selfish motives. Is this state of consciousness exalted or degraded, and is it not invariably coupled with an acute mental attitude of criticism and oft times persecution towards others, who through weakness, sometimes through conviction, necessity, and again through self-abnegation, have broken a so called moral law?

There are some souls who can only become pure through sinning. This statement is not advocating commission of sin. It

is a statement of fact as experienced by thousands of individuals. Only by tasting the bitter water could they know it to be bitter. If this is the necessary process for the development of certain individuals, should we not exercise love and patience with them along this tortured path, recognizing it as a process? How can man pass through the four kingdoms in this earth life, unless he voluntarily lives through and beyond them? Have we not all within our natures the mineral, vegetable, animal and human worlds represented, and the potential spiritual life here on earth? How can we know we have passed through these states until we have eliminated them one after the other, provided we have entered the earth life during its time of undeveloped spiritual consciousness?

The remedy for this illness of humanity lies in the evolving consciousness of present and future generations, the education of the Divine Physician becoming a part of that consciousness, where children will be born into a world where purity has been made a part of the world and life—a new world, a new day. Rome had to lose its power through greed and sensuality, to point the way of such to other countries, and other times.

In the repetition of similar characteristics the writing on the wall is clear and distinct for those nations and individuals treading the same path today.

Christ was more lenient to the adulteress than to the money changers, and to the awakened soul of the thief on the cross he gave a thrilling promise. With his example before us, can we not be more patient and loving to those whom we call sinners, and be everlastingly thankful that through his bounty, not through our merit, we have been spared the ordeal through which our brother is blindly struggling toward the light, for all is progress whether on this plane or the planes beyond the earth life. Once the vision of eternity has entered the soul of man, this earth life and its experiences are but as the minutes of the day, and viewed with the knowledge of the Reality of man, his earth life is from beginning to end a process of elimination. The reality of sin rests in our giving it reality. Let the sinner become convinced his sin is not so important as he thinks it and the world thinks it, and half the battle is won towards the conquest of sin.

In His Image and Likeness

By Eugene Del Mar

WE are told that man is made in the image and likeness of God. Is this the inspiration of wisdom or the expression of ignorance and egotism? Is it true? The mere statement by man that he is made in the image and likeness of God is no proof of the fact, nor does it ever carry a presumption of truth.

Man is naturally an egotist and prone to claim for himself all possible honor and glory. Assuming his God to be possessed of all power and privilege and conceiving himself the most highly endowed of all creation, it is but as one might expect that he would claim for himself the closest relation to Divinity.

With man's development in understanding there came a time when he conceived God as a personal, absent ruler with arbitrary and absolute power, and there were men—rulers, kings emperors—who claimed to command their fellow-men by virtue of their immediate Kingship with Divinity, and who exercised prerogatives similar to those they had ascribed to Divinity. They claimed to rule the earth, as the God of man's conception was assumed to rule the heaven of man's invention.

Man possesses a body which serves as the servant of his mind, which is the instrument of his Soul, or essential self. At some remote past probably man was utterly unconscious of his Divinity and also without the knowledge of his inherent ability to create the conditions of his mental and physical expressions.

The Soul, or essential, in the intimacy of its relation with God, creates its own mental expression and supervises the mental creation of its physical body. The Soul is the creator of its own expressions, and invisible Man has as his prototype an invisible ideal after which he patterns his own creation. This ideal is his God.

Basically, man fashions his mind and body in conformity with his concept of God, the infinite, the Creator, the First Cause.

Fundamentally, his mentality registers the fluctuations of his inner God realizations, while his mind is influenced by suggestions from without and manifests physically in the shape and form of the God of his combined spiritual realization and mental consciousness.

Does one realize his God as a Dual Being, as essential love and hate, good and evil, health and disease, attraction and repulsion?—well and good!—his mind is divided between the ideals of love and hate, good and evil, health and disease, attraction and repulsion. With him, it is as ideal and meritorious to be the one as the other. His love is always subject to be influenced or even neutralized by hate, and so with his good, his health, his attraction.

Each of his constructive ideals may advocate at any time in favor of its assumed rival and opposite. To him life becomes a great battlefield, and no success is complete, no victory is final. There is constant opposition and conflict, with resultant wear and tear, until the machinery gives out and is scrapped for future remodeling.

With the dual conception of God, when one opens himself to spiritual realization the mold he offers for filling is a dull one; and when he receives sensory impressions they register duality.

One's God being dual, his mentality is dual, and his interpretation of nature is equally dual. He lives a dual personality; and as his ideals are opposite and contradictory, when in harmony with one of them necessarily he is at discord with the other.

His conception of the Universe is dual, his conception of nature is dual, and his conception of the self is dual. Fighting himself, at enmity with himself, inconsistent, incongruous, pulled one way and then the other; is it any wonder that this is a sick world, and most everyone in it diseased or lacking in ease?

Truth always accommodates itself to the individual consciousness, to one who believes in the two opposites these are to him the two great Realities. When one's consciousness functions in quality, his life is a constant battle, and a world that worships Quality invariably is a fighting world.

It would seem evident that man's fundamental estimate of himself is embodied in his understanding of God the Infinite, the All. The mold of this estimate is filled interiorly from spiritual

sources and exteriorly from sensuous suggestions; both of which give complete confirmation of each man's estimate of God and himself. This is one of the wonders of universal law, as does the subconscious mind, so the universal law accepts one at his own estimate, and reacts as it is acted upon.

There is but one conception of God and man that will free the mind, and therefore the body of man; not quality but unity and unity of that quality that reveals itself only as Identity. Not merely a unity of separate factors that fit together, but an essential Oneness. Not merely a combination of parts, but One and One only; with each hand every part equally necessary to and inseparable from the One.

"God is One and I am One with God. God is Love, and I am One with Love. God is Universal, and I am Universal. Whatever God is That I am."

With this conception, one opens himself to the universal; he partakes of it and it of him. With the growing realization of this one is implied with and impressed by the universal, which in turn he expresses. With the inflow of universal love all lesser aspects of love are purified and exalted. With the influx of universal health, all disease is purged and obliterated. With the intensifying of universal attraction, all resistance and repulsion ceases.

With this intensifying of universal realization the sense of separation fades and vanishes; the acceptance of necessary injustice and inequality becomes increasingly difficult until it is impossible; the former oppositions and hatreds evaporate; one becomes free in his detachment from non-essentials;—and he radiates universal in sympathy and kindness in his love for All That Is.

Man is and ever must be in the Image and Likeness of God"; for man is a creator and both his mental and physical make-up are determined or dictated by himself. He opens or closes himself to the inflow of spiritual realization; he forms the mold which his realization fills; and the mentality permeated, this realization interprets the outer world in terms of its own inner development.

One senses the world with the same mentality that realizes God and the fundamental attributes of one's God are discerned by him in the material world in which he lives. This is inevitable. One interprets the visible in the light of the invisible. One's ideas

are fashioned within the compass of his ideals, and it is along these lines that one interprets the material world.

It is in the nature of things that the freedom of the Universe is conferred upon one to the extent of his understanding of Truth; that the infinite forces infill one in the degree that he opens himself to them; and that he opens himself to them proportionately as his understanding broadens toward the universal. With an understanding functioning permanently in the universal, one would realize continually his Oneness with God and Truth.

An Appeal to the Spiritual Workers of the World

**"Let Us Take Hands and Help, for this Day We are Alive
Together."**

W. Kingdom Clifford

Comrades and Brothers:

Humanity is passing today through a very momentous crisis. A fierce battle is raging between the Forces of Progress and the Forces of Inertia and Selfishness. The struggle is universal. None can escape it. One has to work one way or other. There cannot be any neutral attitude. Indifference is but a guile; for to rest, today, means to decay.

We have all, men and women, to face Reality, however, unpleasant for our little selves this may be. We have to do it, or degenerate.

What is this present Reality?

In the Social World, the war between Capitalists and Proletarians, is murdering thousands of men daily, and what is worse is murdering every minute TRUTH. In the Spiritual World the struggle between dogmatism, particularism of thoughts, religious superstition on one hand, free-thinking, universalism and synthesis on the other hand, is in full swing.

We are all social beings. We are all, consciously or unconsciously, spiritual beings. The result of which is that both rights are OUR OWN fight. Yet the greater part of Humanity is not conscious of this fact. Proletarians who are working towards the future Humanity on the form-side pay little attention to spiritual factors, hypnotized as they are by their Class-problems, by the necessities of immediate action. The spiritual Workers throughout the World (whatever their denomination may be) who work on the Life-side, too often have but contempt for the efforts of the Proletariat, most of the time are indifferent to its sacrifice and sufferings, sometimes even link themselves with its opponents.

Proletarians and Spiritual Workers both, in their own way, do much splendid work. But today something more is required than splendid work, and that is: **Synthetic work**. To work synthetically means, for proletarians and occultists of any kind, to work hand in hand, with the understanding that one cannot win without the other, that the proletarian struggle for social freedom, the artist's struggle for creative freedom, the mystic's and occultist's struggle for spiritual freedom, are but various aspects of the same struggle. The points of view differ; the basis is the same.

The Spiritual Workers believe most of the time that they are far ahead of the Proletarians in evolution. If they are consequent, they should then be their servants; for, as said the Master, "He that is greatest among you, shall be your servant."

Such an attitude, openly and loyally assumed by the Spiritual Workers of the whole World, would be the most potent factor in eliminating the distrust existing between them and the proletarians. Should understanding, trust and love exist between all, the Cause of Progress would be definitely won.

To further such an understanding—intellectual, moral and spiritual—between proletarians and spiritually-inclined workers, to harmonize and unite their efforts towards an all-inclusive freedom, is the aim of the "INTERNATIONAL UNION OF SPIRITUAL WORKERS FOR THE SERVICE OF THE PROLETARIAT."

Let those who are ready to serve and work with a sacrificial devotion, for an independently assumed ideal, with an unselfish

love for mankind, with a broad and synthetic intelligence, unite with us who are striving to bring unto Humanity Freedom, Peace, Equilibrium.

Let those who feel or know that a change, to be of real value, must first be an universal and multifarious change, join their longings and their practical efforts to our longings and our efforts. We all are but ONE, if only we are ready to live this Oneness within us; and to feel this Oneness deep in our heart, is to go on in the world, our poor, tragic world, and help and serve and if needed die, so that a little more beauty, harmony and spirituality illumine our Great Mother, Earth.

D. RUDHYAR (France),

PROF. H. E. SAYERS (United States),

DR. R. ALLENDY (France),

ARYEL HOUWINK VREEDENBURGH

(Holland),

All Communications should be addressed to the Secretary:

D. Rudhyar, Krotona, Hollywood, California, U. S. A.

TO OUR READERS

You will find many new advertisements in this issue. Be sure and look them over carefully, and write to the advertisers, so they may know that REALITY readers are glad to co-operate.

Remember, the advertiser judges the merits of a publication by the number of inquiries he receives! Watch for new advertisements, and as they appear, answer them!

We Thank You,

Reality Pub. Corp. 416 Madison Ave., N. Y.

The Current Art

ONE of the most interesting shows of the past season was the retrospective exhibit of American Art, including examples of American Art from 1689 to 1921. The exhibit was under the capable direction of Mrs. Albert Sterner, with the assistance of several generous dealers. In fact, perhaps the one fault of the exhibit was that it reflected too much of the dealer spirit, and not sufficiently that of the artist. Great works of art come into existence not to be sold, but because the artist must produce them, and the most remarkable paintings and pieces of sculpture are created in this way. Fortunately they must be sold, and the influence of the dealers through the enormous expense which their business entails, has put an artificial value upon works of art, which makes them the luxury of the millionaire rather than the joy of the common man. If we could deal directly with the artist himself, we could frequently afford to buy his productions, but confined to the dealer, we must be content to carry away mental reflections of them.

The Hartly-Rosenberg sale at the Anderson Galleries last spring offered a suggestion which artists may follow. The sale went off quickly and successfully, and everything was sold at a price excessively moderate. But many an artist who is prolific and loves his work would prefer to sell his canvases readily in such fashion. He establishes thereby a sympathetic contact with a directly purchasing clientele, who become attached to him personally, and he gains a freedom of development, impossible behind the shield of the dealer. This has been the case in the earlier periods of Art production. It accounts for the remarkable local art schools of Italy in the 14th and 15th centuries. The art dealer has always existed, but he has never been so dominant an art note as he is at the present time. His evil is that he regards art purely from the commercial standpoint, and in that way is crushing to its creative side.

The retrospective exhibit allowed the observer to see for himself exactly what American Art has done, and what it is

doing at the present moment. One can never forget the line of paintings in the farthest room, where hung a row of canvases by George Luks, Henri, Glackens, George Bellows, the excluded of an earlier day, but now hanging on the line in favored positions. The warm splendor of Luks "Houston Street," was something not easily forgotten. He seems to have epitomized the entire orient-occidental east-side in this remarkable painting of a New York square. Rockwell Kent hung in this line also, and still shows the effect of Alaska and its stupendous contrasts upon his artistic imagination. He received from that winter in the snows his first purely creative impulse, and the sketches he brought back which are published in his delightful volume entitled "Wilderness," are touched with genius. But there are far away realms of the spirit which he has still to explore. Why root oneself in the pocket book, when new worlds are beckoning, when adventure calls, and only profit holds one fast in the line that has an assured sale. The true artist disdains the wisdom of the pocket book, and is always willing even to risk many dinners for the sake of real achievement.

One remembers with interest the story of Winslow Homer, whose camp in the Adirondacks was invaded in his absence by a group of millionaires who seized his sketches and water colors and left a pile of gold in lieu of their artistic plunder. A friend said to him, "Now, Homer, your fortune is made. Henceforth you will be able to sell all the Adirondack pictures you can paint!" And Homer grunted, "Huh! I'll probably never paint another one!"

The delight of the exhibit lay in the perspective it offered through past and present American Art. Here were the old favorites, Sully, Copley, Gilbert Stuart, Rembrandt-Peale and their like, who painted with singularly independent ideas and a very bad technique, an early landscape by Doughty, significant of the first achievement in that line, a series of William Morris Hunts paintings, who marks the dividing point between the old and the new American Art. And following him were all the glorious new world including the Zorachs, Malvina Hoffman and Hunt Diederich, Whistler, Ernest Lawson and Arthur B. Davies.

The leading impression left upon the mind of the observer, was one which outlined the breadth, variety and independence of American Art at the present time. The Winslow Homer's were most interesting because they indicated the path the artist trod in seeking his atmospheric and human truth, the Inness' were similarly illuminating. There was a little John La Farge of Tahiti, very unlike George Biddle and Gauguin. Childe Hassams output showed both his recent adventures, which have been cheering, and some of his older work. William M. Chase's "Still Life" of dead fish brought back the old world; his "Hide and Seek" suggested what he might have done, if he could have forgotten technique. Sargent's "Grave-Yard in the Tyrol" is one of those canvasses of feeling, which represent interesting phases of his great work.

The younger school was not always at its best, but is always interesting. It is to be hoped that John Sloan will not forget entirely his wonderful east-side work, which was recalled here by the well remembered "3 A. M." and "McSorley's Bar," and by the significant "Girl at the Machine." Jerome Myers seldom wanders from the accustomed realm in which he is peerless. He will live as a painter of the east-side children. Hilda Belcher had a delightful water color of "Two Old Women." Walter Ufer brought us the world about the foothills of the Rockies. Arthur B. Davies showed a series of fascinating moods and sketches. The old artist is dead within him and the new artist is struggling for birth, and there are masterpieces dawning upon his horizon.

Kenneth Hayes Miller had three canvases showing his peculiar independence of outlook. Nanette Calder had a most poetic version of "Leda and the Swan." Bryson Burrows hung "At the House of Simon," one of his characteristically spiritual canvases. Louise Brumback, who is the most virile and original of our woman landscapists, had an admirable "Swimming Pool."

Cecilia Beaux had a marvelous portrait all in whites, with vivid eyes. As usual a technical achievement, but as usual alive. Sloan Bredin, another artist, who has recently found a new expression showed a portrait, "Barbara Bredin."

In many ways the exhibit gave a sense of completeness that was satisfying, and it is to be hoped that the Junior Patrons will continue their enterprises.

Marco Zim has painted a marvelous portrait of Abdul Baha, the unveiling of which is noted in another column. Later on when Zim is known to the world as a great artist, this portrait will be recognized as one of his masterpieces.

It is beautiful in color, powerful in handling, and floats free from the background like a living thing. It is necessarily painted from a photograph, as Zim is in New York and Abdul Baha in Haifa, but it could not be more vividly alive if it had been completely painted in the heavenly presence of Abdul Baha himself.

It has a song, a vibration like that of the temple model, and who knows? it may one day hang in the great temple.

Zim has a plan of going to Haifa this summer in order to make a portrait bust of Abdul Baha to be reproduced in bronze. There is no artist more fitted to do such a work than Marco Zim, for he is equally gifted as painter, etcher and sculptor, and his busts have that vivid modelling, that feeling at once of form and life, which some years ago identified the work of Olin Warner and made him recognized as the greatest portrait sculptor in American art

So it is to be hoped that Zim will make this journey, and create again in bronze the loved features of Abdul Baha.

Mary Hanford Ford.

Bahai Activities

Lillian Kappes, who was the beloved of many Americans and Persians, has passed away from this mortal earth to the abode of freedom and immortality, where sorrow there is none, and left her thousands of friends in lamentation. She joined the sun like a ray, and entered the ocean of Baha'o'llah like a drop. She broke this earthly cage and flew where our imagination cannot travel. The divine gardner picked the finest flower from the rose garden and placed it in the bouquet of saints and seers of the Supreme Concourse. Then why should her parents lament her?

Her head is adorned with the diadem of glory, honor, service and eternal life. She is looking down with gladness upon the glorious work that she has accomplished in Persia. His

Holiness Baha'o'llah says: "What fear has the fish from the wreck of the fish, and what cares the spirit for the decomposition of the body, nay rather the former is the cage and the latter is the prison."

Let us see what Miss Kappes has accomplished during her eight years' stay in Persia. When Miss Lillian J. Kappes first arrived in Persia, she was placed at the head of the Bahai Girls' School. In a short time she made that school the leader of all the other schools. These teachers suffered great privations, and they not only failed to enjoy any of the blessings and comforts that the Americans are enjoying, but once robbers broke into the house of Dr. Klock and Miss Kappes, carried away everything they had and stabbed them both. They not only were not discouraged, but were glad to share the persecution of the Persian Bahais. The American Bahais in Persia are constantly serving the holy threshold and through their instrumentality the Cause of God has penetrated into the households of the priests, nobles and kings! If Miss Kappes has left us, Dr. Klock, Dr. Moody and Miss Stewart are alive to continue the service of Abdul Baha.

After a short sickness Miss Kappes passed away and through her death the whole city of Teheran trembled. There gathered at her door her English friends, her American friends, and her hundreds of pupils. The sad sight of her hundreds of pupils who were crying and lamenting, as if their own mother had died, made all the bystanders weep. It is most heart breaking to see those little girls lamenting in a chorus and singing poems that the girls themselves had composed about the death of their dear teacher. In brief, about 500 of the Bahais followed the procession of Lillian's body. Strange to say that the mother of Miss Kappes has received hundreds of letters of consolation from the friends of Lillian Kappes, among them are notes from the spiritual assembly of every town in Persia, the pioneers of the Cause, like Dr. Moosa Khan of Gazvin, and the daughter of the king of Persia Tapos Sullaneh, who is a great Bahai.

The following are a few of the names of those who have written letters of consolation to Dr. Klock and Dr. Moody:

Mr. Molittor General Postmaster of Persia, Ezatollah Khan, Nematollah Khan, Ahmad Khan RouHi, Motidoll ah Frazieh, Progress Assembly (President Ghodsiah Ashraf), Spiritual As-

sembly of Mashed, Spiritual Assembly of Ghazvin, Dr. Kuy Wood, Mrs. Doctor Jordon, Monireh (A great Bahai Poetess), Mahfal Nourani, Khademin Atfal (The Assembly of the Sunday School of the Bahais), Shoaollah, Kitty Smith, S. E. Oxley.

A. K. Manucher Khan.

Many friends of Mrs. Aseyeh Allen will be delighted to read the following tablet from Abdul Baha received by Dr. Harrison G. Dyar.
Washington.

To Dr. Harrison G. Dyar. Unto him be greeting and praise!
He is God!
O thou revered person!

Your letter written on the 30th of January, 1921, has been received and deliberately perused. I am obliged to be brief in the answer because this pen is corresponding with the whole world. Letters are innumerable and arrive as many as to form a book every day. Therefore I cannot lengthen the answer, and hope that you will excuse me.

In brief the point is this, that I have maintained friendship and corresponded with the revered Khanom, Aseyeh Allen, for several years. During this period I have always dealt and behaved with her with kindness. My sincerity is evident. I have never shown any relaxation in corresponding with her. Owing to the greatness of kindness I have called her after the name of my own mother! This will explain how kind I am! This is a sufficient proof of my love. I have confidence that she is a loving and well-wishing Khanom.

I am, however, confident that Aseyeh Khanom will not be deceived by these complaints, because she is like unto the mountain, firm in her love

I am highly obliged and pleased with you for your good wishes for me and for spreading of the teachings of His Holiness, Baha'o'llah. With perfect love and affection I extend to you my high respects.

(Signed) Abdul Baha Abbas.

April 26, 1921.

Translated by Aziz'o'llah S. Bahadur, Rahji, May 5, 1921.

An unusual and unique entertainment was given recently at the home of Mr. and Mrs. W. F. Davenport, 106 W. 142nd St., New York City.

These friends are colored Americans loved by a wide circle of many nationalities. It was in their home that the Rainbow Circle originated, and naturally they are dear to all its affiliations. They purchased recently a most beautiful portrait of Abdul Baha, painted by Marco Zim, and a graceful little unveiling ceremony was arranged, which was carried out with many charming details.

Mrs. Lockett, a friend of Mrs. Davenport, was mistress of ceremonies, and there were many good talks by Solon Fieldman, Rev. Richard M. Bolden, Mr. Morris, Mrs. Washington, Mrs. Ford, etc. Mrs. Kelsey read with much grace the eloquent poem by Horace Holley from the June number of REALITY.

A pretty tribute was given Mrs. Copeland, the sister of Mrs. Davenport. She has taught the Bahai Cause widely, and is greatly beloved by many.

The Apartment was a bower of fragrant flowers of all kinds, and Mrs. Lockett announced that those who wished should take a flower and present it to Mrs. Copeland with an expression of individual sentiment. So the guests began to arise separately and choose a flower which was given to this favored one, and the words most frequently used were, "I am giving you this because you have lifted me up". A little later the friends presented Mrs. Copeland with a beautiful robe of soft-grey crepe du chine, lined with rose colored silk. Mrs. Craig in presenting it said: "I saw you in a new robe given you by God and this is a symbol of it."

The Curtain was finally drawn aside from the beautiful portrait of Abdul Baha by little Milton Zim and Clara Hewlett, the tiny dark skinned god-daughter of Mrs. Davenport, and as the divine face of the Beloved was revealed, it seemed as if a heavenly presence descended upon the company, uniting all in its Oneness.

He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city.—Prov. 16; 32

Julia Ward Howe's Vision

"One night recently I experienced a sudden awakening. I had a vision of a new era which is to dawn for mankind, in which men and women are battling equally, unitedly, for the uplifting and emancipation of the race from evil.

"I saw men and women of every clime working like bees to unwrap the evils of society and to discover the whole web of vice and misery, and to apply the remedies, and also to find the influences that should best counteract evil and its attendant suffering.

"There seemed to be a new, a wondrous, ever-permeating light, the glory of which I can not attempt to put in human words—the light of a newborn hope and sympathy blazing. The source of this light was human endeavor—in mortal purpose of countless thousands of men and women who were equally doing their part in the world.

I saw the men and the women standing side by side, shoulder to shoulder, a common, lofty, and indomitable purpose lighting every face with a glory not of this earth. All were advancing with one end in view, one foe to trample, one everlasting good to gain. And then I saw the victory.

"All of evil was gone from the earth. Misery was blotted out. Mankind was emancipated and ready to march forward in a new era of human understanding and ever present help. The era of perfect love, of peace, passing understanding.

Boston, June 29, 1908.



From "The Globe":

Scores Petty Officials' Treatment of Immigrants

Writer Deplores Fact That They Are Treated as "Cases" and Not as Humans — Solution of Problem Requires Trained Men

By Oliver Madox Hueffer

Thanks to our usage of common words, we have come to consider an immigrant as some strange creature to be met only in official documents or newspaper articles and distinct from human beings.

I know many persons who would be offended if you told them that they or their fathers or grandfathers were immigrants, and it is perhaps due to some such impression that we find many who have been here only a few years among the loudest in their outcry against free immigration.

One result is that the immigrant of to-day is not only discussed as though he were a strange animal, but frequently is treated as one. It goes with the official mind in all countries to invent labels under which to catalogue all possible cases or emergencies, and, accordingly, once a traveller to America comes under the official ken he must consent to lose all individuality and be treated as one item of an indistinguishable herd. It is admitted that in very many cases this is no hardship.

Accustomed to Treatment

From the earliest years until recently the peasant of central and southeastern Europe has been accustomed to be so treated by petty officials, to be ordered around without reason, and the habit is still strong with him.

I happened to be in Hungary during the Bolshevik regime two years ago and nothing struck me more strongly than the absolute submission of the peasant to the petty jacks-in-office who had assumed power in the land.

They were "official" and as such to be obeyed until some one in more authority dispossessed them. Thus, while in Europe the peasant immigrants found nothing extraordinary in being herded like sheep, in being examined and bathed and fumigated and driven into separate droves as though they were being sold at a country fair. Similarly they submit to the petty tyranny of stewards and the like on board ship.

Many years ago I assisted in stoking the old Saint Louis across the Atlantic. I remember thinking how much better treated were the stokers who were paid than the steerage passengers who paid. I have seen no recent reason to change that impression.

Stewards and the like are, in a way, "official" and as such to be promptly obeyed — and let it be said there is no question about their love of petty authority, whatsoever their nationality. It used to be said that British soldiers preferred to be officered by "gentlemen," because they were never so partial to bullying as those who have risen from the ranks. And it is emphatically true of those who have to do with immigrants from their departure to their final translation into "citizens" that the lower the grade of the official rank so much the more brusque and peremptory are the commands.

I do not think that there is any brutality — at least I never heard of any — but there is no doubt that steerage passengers, both on board ship, before and after, are treated with a brusqueness altogether too much reminiscent of the petty official in Russia or the Balkans.

Resent Treatment

It is a common complaint, heard to-day more frequently than ever, that many of our foreign-born citizens resent being treated like "aliens" even after many years' residence here. In a time of general unrest it is worth considering whether it is not better to go out of our way a little in order to give those of the new arrivals whom we may allow to enter the impression that they are welcome. Many of them fortunately do not know what is being said about them as "menaces," "disease bringers," and the like. Others do and resent.

Even if we decide to allow only one-eighth of 1 per cent. of them to come at all it seems a pity that they should be taught from their very arrival to add to the present discontent. And certainly if I were asked to criticize in four words the treatment of the immigrant on his way here and after his arrival I should say the greatest fault was "lack of human understanding."

From the time he boards the boat until the day he boards the train for the last lap of his journey, he is made to feel that he is an inferior being. He is not badly treated, certainly not brutally; he is sufficiently fed, he is probably physically more comfortable than he was at home, but never for a moment is he treated as a man and a brother, but always as a "case" and an inferior. He is not a recipient of charity; he has paid quite a lot of money for his passage; it is at least on the cards that he may be a thoroughly desirable citizen. But always he is a problem to be treated as such. And if any one doubts it, I can assure him that the immigrant as an individual dislikes it very much indeed. After all it is tough luck, if you have paid your passage to the "Gates of Pearl," to find all the angels looking down their noses at you.

The honorable editors of "Reality"
and the "Star of the West."

Haifa, June, 18, 1921.

Dear Bahai friends:

I have been directed by the Holy Leaf, Rouha Khanom to ask you to kindly deliver a message from her relative to the institution of the Bahai Girl School which is to be established on Mount Carmel to the readers of your magazines.

The message is that as it is difficult and inconvenient for those who can only send small contributions towards the establishment of the school, the Holy Leaf has asked our dear sister, Mrs. Marjary Morten of New York to kindly collect such contributions, give receipts to the contributors and turn over the funds to our dear brother, Mr. Roy Wihelm who has kindly consented to receive the small funds and keep them till they form an amount convenient for transmission.

Your humble servant in the love of
the Covenant of God,
Azizullah S. Baliadur.

The Drama

By Frances Eveline Willcox.

It will be the policy of this department during the coming season, to review as many of the plays and motion pictures presented, as space will permit with a brief analysis of plot and purpose. This may assist our readers in making a selection of the type of entertainment they wish to attend. The plans and activities of the producers will be announced together with items of interest concerning individual members of the theatrical profession. From time to time instructive material will be offered showing the progress of the drama and its close relationship to the advancement of the world and the psychology of the times.

There is no method in which mankind can be more convincingly reached than through the drama and the motion picture. The field of the lecturer is limited to those who are interested in the subject he has prepared; the writer of books must depend on a percentage of the reading population; the teacher reaches those who come to him for instruction; the clergyman is heard by the members of his congregation . . . but the message of the drama put forth by means of spoken phrases, acted through natural situations goes out to the masses. That is one reason why the stage of today holds such an important place in the world of progress as an illustration of Truth.

The dramatist as well as the producer must keep up with the general movement forward. Concerning this Mr. David Belasco has said: "The formula of playwriting changes every season. Year by year the dramatist is allowed less license. His skill must be greater than that of the veteran dramatist for we have advanced with the years and no longer accept that which once seemed plausible. The new dramatist is forced to move far in advance of the old to get nearer to the truth, to the facts of life."

Therefore, the first serious responsibility rests upon the shoulders of the playwright who conceives the theme, lesson or message for the world. The public who witness the finished product in the theatre, give little thought to the labor and time consumed in preparation. The dramatist sets about his task with

as much care and study as the architect who draws the plans for the building he visions. The plot is outlined to convey the idea, followed by the construction of arguments, struggles, contrasts and emotions necessary to its development. There must be a reason for every person, line and situation. The play-builder then selects characters that will best portray his inspiration; for his message, not to a select few, but to mankind, goes out over the footlights in one projection, and like the dropping of a stone into a pool, it continues to ripple until the shore is reached. It is that sense of responsibility realized by many of our best playwrights that has enabled them to place upon the dramatic stage some of the greatest problems confronting humanity, in a manner that the public could understand.

The difference in presenting the same problem by means of the motion pictures, is the fact that the camera enables the author to visualize through various scenes the situations that go to make up the story. This requires a careful study of the text for frequently a dozen or more scenes are used to convey the contents of a simple phrase in the spoken drama. As a source of education the picture field is unlimited and unexpected and remarkable results have developed through this newer art.

Rehearsals are already underway of the dramatic productions to be launched the coming season and a few have been given preliminary "try-outs".

The ever changing conditions of the country causes an equal number of changes in the handling of theatrical enterprises. Some years ago managers sent out from one to three or four organizations presenting New York successes, dividing the tours to cover all territories east, west, north and south. Now it is next to an impossibility to send any but seasoned Metropolitan companies into the larger centres. This is not due entirely to the financial condition of the country, but to a general combination of circumstances; including increased railroad rates, the installation of motion pictures in theatres formerly presenting only dramatic attractions, and the education of out of town audiences to the point where proverbial "road companies" do not satisfy the demand of the patrons.

This situation has brought to the surface the possibility of a revival of permanent stock companies in cities where theatre-

loving people desire to see the latest and best productions that the managers cannot afford to send on tour. There have been many stock companies successfully operated in New York City, where some of our best dramatic talent was developed. Mr. Augustin Daly's famous organization helped to establish such wellknown players as Tyrone Power, Frank Worthing, Hobart Bosworth, John Craig, Charles Richman, Henry E. Dixey, Maxine Elliott, Cecilia Loftus, Ada Rehan, Percy Haswell, E. H. Sothorn, Julia Marlowe, Amelia Bingham, Robert Mantell, John Drew and others. The Charles Frohman Stock Company was also a developer of talent, and numbered among its members Viola Allen, Guy Standing, Margaret Anglin, Blanche Bates, Maude Adams, and a long list of players who later starred in their own companies. The Boston Museum Stock gave the public splendid entertainment for years.

Mr. Oliver Morosco has maintained a stock company every year in California and has used it to try out and develop new material. Also, Stuart Walker's stock company in Indianapolis has become a fixed institution, presenting Broadway successes with Broadway players.

There seems to be no reason why those who enjoy the theatre but are unable to visit New York should not have an opportunity of seeing each year's output in their own city, presented by first class artists. As Mr. Brady remarked: "I think the proper tonic to restore the lost vitality of the American stage has been found in the rejuvenation of regional stock companies that contributed so largely in the past to the healthful development of the stage."

News Items

Miss Lillian Albertson, whose well remembered performances in "Paid in Full" gave her a position of prominence, will return to the stage to create the leading role in "The Six-Fifty", a play of American life by Kate McLaurin, a successful short story writer.

Mr. Adolph Klauber will produce a dramatic novelty by Julian Francis, this season, called "One Of Three".

Miss Georgia Lee Hall, who appeared with William Collier in "The Hottentot" is playing a special engagement with the Poli Companies prior to rehearsals with Mr. Collier in a new comedy.

Augustus Pitou, manager of Walker Whiteside makes the announcement that his star will appear in a new play late in September.

The title of Leo Ditrichstein's play which was presented at Stamford on July 16, has been changed to "Face Value."

The new Owen Davis play, "The Detour" has Augustin Duncan, Minnie Dupree, Mary Carroll, Willard Robertson and Felice Mossis playing important roles. The first production was made in Atlantic City on July 11th.

Thomas J. Kelly, a brother of Gregory Kelly the creator of Booth Tarkington characters, has been appointed as head of the School of Dramatic Art in Ithaca. Mr. Thomas Kelly wrote "The Son of Isis, produced by Stuart Walker and has appeared in support of several well known stars.

Concerning the Motion Pictures

There is a strong demand for co-operation in the motion picture field as voiced by Mr. Will M. Ritchey, of the Rockett Film Corporation, in a recent interview. In his opinion the wholly commercial era is past and the creative epoch of cinema evolution has arrived. "We are going to have pictures that both educate and entertain—that are built with a purpose," declared Mr. Ritchey. "The parrot cry, 'Give the people what they want,' is a fallacy. We are going to give the people what they should have, and they will quickly respond by liking it and thus be lifted to higher ideals. The motion picture is an educational quite as much as an entertainment medium and one of its functions is to create a demand for better things. The world outcry today is Give me something that will help me! "The motion picture must do its part in answering this outcry by building pictures from stories that tell the tale of human life, and human nature, the highest type of which may be found in the Bible—like the stories of Joseph and David and scores of others."

It is a well known fact that during the past year there has been a general upheaval in the picture industry and it is to be hoped that the prophecy of Mr. Ritchey will be fulfilled. The marvellous development of the camera should by all means be used as an important factor in the world's betterment.

Among the Paramount releases during the month were "The Woman God Changed", an adaptation of Donn Byrne's story, "Redemption Cove"; a Byron Morgan automobile race story called "Too Much Speed" with Wallace Reid; "The Mystery Road," the first Paul Powell production, taken from an E. Phillips Oppenheim story and featuring David Powell who has been seen in support of many of the leading motion picture stars.

Thomas Buchanan's play "Life" which had a long run at the Manhattan Opera House, New York, a few seasons ago has been given a special picture production by William A. Brady with a cast including Herbert Druce, Nita Nalda, Jack Mower, J. H. Gilmore, Arline Pretty, Leeward Meeker, Edwin Stanley, Curtis Cooksey, Geoffrey Stein and Effingham Pinto. Travers Vale directed the screen version.

In the Goldwyn picture "The Old Nest", made from the Rupert Hughes story—three actresses play the role of Emily, starting with Marie Moorhouse as the baby, Billie Cotton as the twelve year old girl and finally Helen Chadwick as the charming young lady.

Will Rogers, who plays the knight of the road in "An Unwilling Hero" collected his information on the genus hobo while a cowboy in the Oklahoma ranch before he deserted the Western prairies for the stage. He has his opportunity to return to his earlier phase of life in the pictures.

"Get-Rich-Quick-Wallingford, the play by George M. Cohan well remembered for its marked success, has been put upon the screen by Cosmopolitan Productions and is scheduled for an early release. The principle characters are in the hands of Sam Hardy, Norman Kerry, Doris Kenyon, Billie Love and Diana Allen.

Wallace Reid, Elliott Dexter and Gloria Swanson will form the three-star combination when Jesse Lasky screens "Rainbow's Rod."



In Italy

IN Florence nestled in the arms of the surrounding hills, the beautiful tree of spirituality is rooted and is beginning to spread branches of flowering leaves over Italy. There is a vibrant something that quivers like a flash of the summer's sun; a look in the eyes of Italy's sons and daughters, as if they were measuring their strength and a tenseness of voice that is keyed to the need of the hour.

This is a boundless topic and worthy of a tender attitude of interest, for Italy has risen above the commonplace and stands ready to put on the garment of the Beloved.

Here in Florence, there are many spiritual activities; a New Thought Center has been established as an Italian section of the International New Thought Alliance.

Several magazines are devoted to spiritual subjects, and recently a definite plan has been made to create in Florence a new international school along modern lines where there shall be great freedom of thought, where comradeship shall be encouraged and self-government taught—a school with a broad spiritual ideal where every human faculty can be brought into beautiful harmony with the music of the spheres.

There is a longing in the heart of the Italian youth to break away from the forms, to plunge forward into new paths in every activity. They are on tip-toe for a flight, as Keats expresses that upward craving of the soul, searching the way clear-eyed; with hot fingers opening doors along ecclesiastical lines that have long remained shut.

Today with temples bursting they are casting every obstacle aside in order to be able to satisfy an inner hunger that is inexplicable unless there is a power of the spirit in the world today, as in that other day when Christ was upon the earth.

We have here in Florence a "Philosophical Library" where there are books and reviews in all languages and where lectures can be attended. Dr. Assagioli is a director of the library and is working with us to teach the beautiful truths of the Bahai movement, and we look forward for great results in Italy.

One of the young men who comes to our circle is eager to start a center near Siena. Is this not wonderful?

The women of Italy have sensed the new spring time and with a calm grandeur are proclaiming that they are an important factor in the new adjustment that must be made. They have inherited the best tendencies of life and can expect efficiency, for they have a fine understanding of the beauty of service to a noble aspiration.

There are groups striving to spread the clear truth of a moral fellowship advancing the theory that a sexual education is necessary.

• In Florence, Rome and Turin there is an active Theosophical work independent of the societies. With hearts full of the Love of God they are endeavoring to serve mankind; seeking to make the world a rose-garden, where spirit forces, like waves of fire, keep pure the hearts that yearn toward the heavenly beauty.

One of the most interesting movements is "The Lamp-Bearers" founded by a group of young women. They realize that there is a necessity to put on the full armour of service, if humanity is to survive in the life and death struggle of the hour.

This is indeed a marvelous cycle!

"The Lamp-Bearers" have a complete plan of inner spiritual work and also are teeming with practical ideas for mutual help along educational lines. They wish to promote a feeling of goodwill and fraternity amongst women of all nations and races. It would seem as if "The Lamp-Bearers" would attain international significance because of the consecration of these earnest workers.

Italy is feeling forth pushing away the shadows that obscure the sight and becoming immersed in the eternal sweetness of doing and being.

Here, in lovely Italy, where past religious teaching has left great imprints of beauty on marble and stone, where nature is so marvelous and where dreams take on a wonderful personality and seem always to be ready to step down from some far-haven clothed in the gold and purple of the heights toward which the tall forms of the cypresses are ever reaching; here amid the mad earnestness of Italian people, the teachings of the Bahai Revelation are understood. Here, the red language of truth is being absorbed, for there is no purposeless intensity in the

Italian nature, but like one possessed, after they have once partaken of the wine of God's love they become runners proclaiming the New Springtime. I know this because we have established a center, are now studying the twelve basic Bahai principles; every one of the precepts are accepted and the movement is liked, as through it they can visualize a future of peace and tranquility. They are feverishly awake to the beauty of the Hidden Words; they absorb the lovely imagery that is so exquisite with the glowing colors of heavenly beauty.

I can assure you that the people of Italy are ready to work and to pray as they labor, and that there is a wistful attitude in their eager strivings toward a better adjustment to the New Day that would affect you strangely. Always—though the breezes of discord sometimes blow—are they ready to look away from the soil-stained rose withering on its stem that was once so full of life-giving fragrance, toward the beautiful blossom of the New Springtime that is shedding its sweet odours over the world.

Edith Burr.

UNFOLDING DREAMS

By Albert Durrant Watson

From vast pavilions cold and gray,
 My winged thoughts upmounting fly;
 "Press on," the cloud-horizons say,
 "Your dreams are pathways up the sky."
 "Press on," the beacon star-lamps tall
 Of mighty constellations call.
 A hundred thousand things I pass—
 Each is to me a thing apart,
 A flake of snow, a blade of grass,
 Its face I see but not its heart;
 I lack the magic cord that ties
 The links of wisdom for the wise.
 And yet a music sweet and dim
 Swells oft into a strain sublime
 As if the singing seraphim
 Had drowned the thunder-tones of time,
 And heaven and earth were whispering low
 The wonders that the angels know.

June 30, 1921.

The Present Age

**Dedicated to President Woodrow Wilson*
By Charles Manning Swingle, M. D.

This age was made for me!
The glories of its sun are mine!
High on the highest ridge which marks
The line between the old and new,
Was I brought forth to view the whole
Of that fierce fight atwixt the two
Contending ages! Storm-clouds formed
On either side of that divide
To strike the line where other met
In mighty opposition!

Full well
I know the battle can't be told!—
Leastwise I felt the rushing winds
And saw the lightnings flash and heard
The roar of deep-toned thunders talk
And answer back in kindred voice!
The mountains shook and tumbled down!
Amidst the blinding elements
Ambition strove to reach the height
On highest peak of time! He fell,
Pulled down in ruin of the world;
And such a thrill pulsed thru my soul
As never moved a king: for all
The glories of the sun are mine!

Oh! yes: this age when time crowds full
With galaxies of great events,—
When meteors dash across the sky
To burn themselves to bitter dust,—
When comets circle round the sun
To make-believe their light outshines
The splendor of the glowing skies,—
Is mine! I claim it all as mine!
The sun still shines for me!

A hundred years ago! ah! pooh!
 There was no stir upon the sea
 Nor cloud within its bosom! That age,—
 No single sign of mighty deeds
 Which recent found fruition! Then!
 Old Time had yet not set a line
 Of all that now is fixed in gold
 And scattered thru the world!

That age was dead! The spark
 Which set its rubbish-heap afire,
 Had then not yet begun to kindle,
 Whereas I've seen the conflagration!
 And yet withal amid the smoke
 The sun still shines for me!

And what a hundred years from now?
 The forces which now play their part
 To fashion out the future years,
 Will thru with terrorizing men;—
 The wreck and ruin—cleared away;—
 The greedy voice of class and clan,
 Will be more just! The sea of life
 With turmoil deep, will smoothen down
 And on a higher level! Yea!—
 And men will sail their boats upon it,
 Like boys who made in little lakes
 When storms are broke, without a fear
 Or thrill of battle's terror!

But me
 Oh! let me feel the plow grind thru
 The rock-ribbed waste of ages gone
 Than eat the ripened fruit of times
 Which must be molded now! I choose
 The torque—the tension of the time,
 When men rebel at what is just,
 That I may have one keenest look
 At hughness of their folly—if but—
 The sun still shines for me!

None doubt the new age yet to be!—
 I revel in the break of day
 With men yet lulled in lethargy!
 I love to tap their sleeping skulls
 With gavel of my thought and see
 Their great round eyes in wonderment
 At sight of "Dawning Sun" which shines
 For them and me!

So let me live today! today
 When I can see the lightning's flash,
 The burning brands, the fire, the smoke,—
 When I can hear the thunder-tones
 Of the eternal struggle! Yea!—
 When I can sense the earth's old crust
 In cataclysmic heaval! And—

When I can smell the rubbish-heap
 And see The Phoenix Truth again
 Arise from out the smoldering pile!—
 And with and thru it all the sun—
 The SUN still shines for me!

*Because he must have felt more than any one in the Western World
 the spirit of the poem! —C. M. S.

The Impassioned Appeal of Mrs. Catt.

Mrs. Catt speaking before a mass meeting of Women Voters upon the "Psychologies of Political Progress," said in part:

"You have heard politics all day," she said. "I can't help saying something I feel I must.

"The people in this room tonight could put an end to war. There is no audience in the world that won't applaud him who talks of world peace. Everybody wants to and every one does nothing.

"I am for a league of nations, a Republican league or any kind

the Republicans are in. I believe it the duty of every one who wants the world to disarm to compel action at Washington.

"Our country is not judged by its parties; it is judged as a nation. But why don't we do something? I ask you; Is there anybody anywhere with an earnest crusading spirit who is trying to arouse America? No. We are as stolid and as inactive as if we did not face the greatest opportunity in history."

"We are the appointed leaders. It isn't possible for us to see the horrors of the other side. We go on daily living in a paradise while tragic Europe tries to gather its ruins together. We have waited too long, and we will get another war by waiting.

"Let us make a resolution tonight; let us consecrate ourselves to put war out of this world. It is necessary that we rise out of shallow partisanship, that we act as women.

"Let us tell Mr. Harding and the Senate that we expect action. Let us be silent no more. Let us join hands with every one who wants to put this terrible war business out of the world.

"Men were born by instinct to slay. It seems to me God is giving a call to the women of the world to come forward, to stay the hand of men, to say, 'No, you shall no longer kill your fellow-men.' "

When Mrs. Catt sat down there was a dead silence for a few seconds, followed by wave on wave of applause. Some women were crying, some partly hysterical.

Irwin Pictures Next War's Horrors.

Will Irwin, the writer, who preceded Mrs. Catt, had painted a grim picture of what the next war would mean.

"Women will be mobilized and sent to their places just like men in the next war," Mr. Irwin said. "Formerly women and children were exempt from deliberate killing in warfare. In the late war millions of women were put to work in munition factories and at once became fair game.

"A general war ten or twenty years from now, at the rate that our methods of killing are progressing, would mean the extinction of the white man's civilization. We shall find it necessary in the next half century to get at the roots of war, but the necessary immediate step is some kind of international agreement concerning disarmament."

America's Opportunity

America is in a position to bring about disarmament for the world. Why does she not act? Here is a spiritual opportunity never before offered to a nation, and hers will be the crime of not rightly using it. Now is the accepted time—now is the appointed time. Every hour of procrastination, but brings the danger of human catastrophe nearer, and the possibility of prevention more difficult. No question concerns humanity of any importance in the light of this all important one of **disarmament for the world**. All else is child's play in comparison.

June 5th was set aside by the Federal Council of the Churches of Christ in America as one dedicated to impressing upon the nation this great responsibility. United with this movement was the Administrative Committee of the National Catholic Welfare Council, the Central Conference of American Rabbis, the United Synagogue of America and the Protestant Churches.

The following letter from General Tasker H. Bliss is illuminating:

"If the clergymen of the United States want to secure a limitation of armaments they can do it now without further waste of time. If, on an agreed upon date, they simultaneously preach one sermon on this subject in every church of every creed throughout the United States, and conclude their services by having their congregation adopt a resolution addressed to their particular Congressman urging upon him the necessity of having a business conference of five nations upon this subject, the thing will be done. If the churches cannot agree upon that it will not be done until the good God puts into them the proper spirit of their religion."

The Administrative Committee of the Federal Council asks the pastors to recommend to their congregations on June 5 the following consideration:

"1. That our own Government should take the initiative in inviting an international conference to confer upon the question of armaments, to which there is abundant reason to believe a response would result.

"2. That the constituent bodies of the Federal Council and all Christian communions, at their assemblies, conferences and meetings of Executive Boards, should take action urging our Government to undertake this high mission."

June 20, 1921.

Tablet Received by MRS. FLORIAN KRUG,
New York:

To the dear maidservant of God, Mrs. (Florian Krug, unto her be the Glory of God, the Most Glorious.

He is the Most Glorious.

O thou revered dear daughter:

Thy letter has been received. Praise be unto God on your return to America, you went with the utmost enthusiasm and rapture. I hope that these people whom you have converted will, every one, become a corner-stone in this great Edifice. The maidservant of God, Adeline Nicholai is mentioned in the Kingdom of Abha and is bestowed with the effulgence of Favor.

His honor, Dr. Krug, my dear friend is always in mind. I do never forget him. It is my hope that he has become a teacher of divine philosophy; that he speaks of the realm of the Kingdom; that he is charmed by Truth, forgetting entirely the world of nature; that he will prove to be the banner of Guidance, and the propagator of the Light of the Higher Realm. Unquestionably it becomes so.

Praise be unto God the Cause of God is developing in New York and the friends are in unity and concord. Mr. and Mrs. Deuth are exerting their utmost effort in the publication of the journal "REALITY." The friends should help them.

Praise be unto God the fasting was observed with the utmost pleasure. It is my hope that all the divine Commandments will be practised in that continent.

Unto thee be Abha Glory!
(Sig.) ABDUL BAHÁ ABBAS.

May 28, 1921, Haifa.

Translated by: Aziz 'Ullah Khan S. Bahadur, Haifa, Palestine.

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*A Magazine Devoted to the
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Religious, Racial and Class*

A Magazine of Constructive Thought

**Radiant Acquiescence or the Law
of Letting Go, Editor**

**The Elements of Universal Religion.
*Jenabe Fazel Mezandarani***

**Why the Words "Negro" and "Negress"
are Objectionable.
*Richard Manuel Bolden***

Can It Be Done? *Helen E. Wendell*

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THE ONENESS OF MANKIND

TWELVE BASIC BAHAI PRINCIPLES

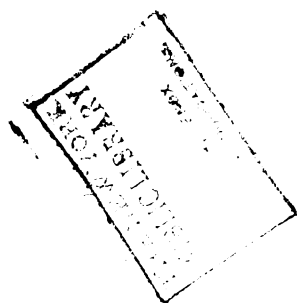
1. The oneness of mankind.
 2. Independent investigation of truth.
 3. The foundation of all religions is one.
 4. Religion must be the cause of unity.
 5. Religion must be in accord with science and reason.
 6. Equality between men and women.
 7. Prejudice of all kinds must be forgotten.
 8. Universal peace.
 9. Universal education.
 10. Solution of the economic problem.
 11. An international auxiliary language.
 12. An international tribunal.
-

These twelve basic Bahai principles were enunciated by Baha'o'llah over sixty years ago and are to be found in his published writings of that time.



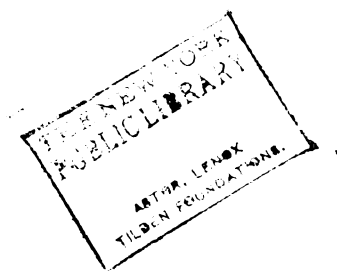
From Original Drawing by F. Soulé Campbell

Abdul Baha





JENABE FAZEL MAZANDARANI
The Persian seer, who has been lecturing through America upon the
Universal Message of the New Day.



The Bahai Movement

Rapidly spreading throughout the world, and attracting the attention of scholars, savants and religionists of all countries—oriental and occidental

For the information of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: the religion of the disciples of Baha'o'llah, an outcome of Babism. — Mirza Husian Ali Nuri Baha'o'llah was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'o'llah has known how to transform Babism into a universal religion, which is presented as the fulfilment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna, and the

Atheists a better social organization! Baha'o'llah represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahatism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and His Manifestations. . . . The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," Baha'o'llah has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—Nouveau Larousse Illustré, supplement, p. 60.



AN OPEN LETTER

To the Readers of "REALITY" Magazine:

With this issue "REALITY" has increased in size to 64 pages instead of 48, as heretofore. This became necessary because "REALITY" has grown rapidly in the past few months under the re-organization plans inaugurated by our Mr. Robinson, who became interested in our publication, and who brought to the magazine over twenty years of ripe business experience. Our advertising has grown fast because we have made a tremendous gain in circulation; but please remember that we really haven't begun to grow yet.

With a very limited capital, which was procured through the sale of "REALITY" stock amongst our friends, we have accomplished remarkable results. "REALITY" is not only destined to become the big magazine of the world, but to be the saviour of mankind.

It is up to you, dear friend, to help in this great Cause and carry out the wishes of Abdul Baha, who has repeatedly expressed his appreciation of "REALITY," and stated in many Tablets, "that 'REALITY' will be a great magazine—a great power—that the friends must help in this work."

If you are not familiar with our plans and how to join the "REALITY" stockholders family, write us, and we will gladly send full particulars. In order to reach our goal, it is essential that the balance of the "REALITY" stock be disposed of quickly under our easy monthly payment plans.

With best wishes, we remain,

Yours in the service of Abdul Baha,

REALITY PUBLISHING CORP.



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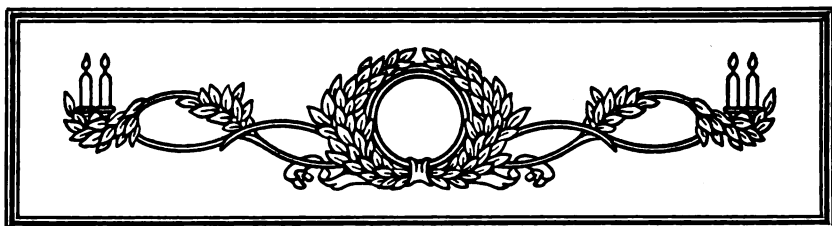
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Radiant Acquiescence or the Law of Letting Go.

CERTAIN thoughts are permeating human consciousness, becoming part of the evolution toward a knowledge and conscious handling of great spiritual laws, enabling man to understand his destiny and to use the forces within his grasp without fear and with joyous abandon of himself to that progress which marches ever onward to perfection. Radiant acquiescence is perhaps one of the most powerful and least understood of these laws. To the religious mind it may present itself "As Abandonment to the Will of God"—to the practical mind it may be called "The Law of Letting Go." With multitudes of publications upon the art of concentration, this thought will come as a shock to those who believe concentration upon a desired object to be the highest form of mental and spiritual development, but to the more contemplative mind this truth will become evident as the progress of life and experience unfolds reality in its true essence.

Many have found radiant acquiescence to be a foundation of happiness, for happiness lies within the heart and can only be manifested in a state of consciousness entirely outside the limitations of any material or physical condition. Witness the melancholy gloom of those surrounded by all the world can give, and in comparison glimpse the radiant joy on the countenance of many of those who are physical sufferers, or are denied the material blessings of this life.

A beautiful, spiritual woman said before an audience, which thrilled at her exalted words: "It is easy to be grateful to God when all goes well with one and life seems to carry no hardships, but it is a rare experience to find a soul so attuned to Love that it can say in the midst of tests, "Thy will be done, and whatever is—is best," and say this with a feeling of joy. This is what Abdul Baha calls "Radiant Acquiescence." That this consciousness is being developed in many souls was brought most forcefully to mind by reading a few nights after hearing this inspired speaker the following words in Arthur Benson's "The Altar Fire:"

"His loss of fortune is not to be reckoned among his calamities, because it was no calamity to him. He ended by finding a richer treasure than any he had set out to obtain; and I remember that he said to me once, not long before his end, that whatever others might feel about their lives, he could not for a moment doubt that his own had been an education of a deliberate and loving kind, and that the day when he realized that, when he saw that there was not a single incident in his life that had not a deep and an intentional value for him, was one of the happiest days of his whole existence. I do not know that he expected anything or speculated on what might await him hereafter; he put his future, just as he put his past and his present, in the hands of God, to whom he committed himself "as unto a faithful Creator."

Here was one who had found the purpose of experience—eternal progress through spiritual development. How seldom do we pray for what is best for our true growth? We pray for what we want. We visualize riches, health, ease, comfort, human love—and receiving them, are we satisfied? Are we grateful? Do we not constantly lose the golden hour of the present remembering past sorrows or fearing future trials? As a practical help to the sojourner along this path of unfoldment of spiritual law, a suggestion may prove of value; a method which has been tested may bring peace and happiness. If you find yourself in inharmonious surroundings, limited, hemmed in at every turn, take those problems to God. Talk it out with Him—yes, just that, "talk it out with him." If your heart is pure and

receptive, "let go" and watch the result. The first step will bring a feeling of lightness, as if a burden has dropped from your shoulders. It is not necessary to sit with closed eyes and concentrate. Make this feeling of Radiant Acquiescence to what is best for you, a part of your hourly consciousness, and you have set in motion a law which recognizes the necessity of prolonged tests no longer exists in your particular case, and conditions will begin to change for you in a manner seemingly miraculous. There is one thing to bear in mind, you cannot lie to the Infinite Wisdom of God. Your progress must be real and true. Radiant Acquiescence bestows the thrilling experiences of the "listening ear" for the next move on the part of guidance, and this "listening ear" is constantly directed to the still, small voice within your soul to gather all the lessons the particular condition in which you find yourself is designed to teach, and oft-times it is intended to make clear some fault of your own. Again, sudden light will be thrown upon certain channels through which help may come. The dark room you live in will begin to be not so dark. It will become a home of faith, and knowledge that all is for the best, and that while it encloses your activities for a period, that period will pass, and taking from its environment the development it has brought, you will migrate to some other part of the Wisdom Land to which God always beckons, and this migration will in its turn bring joy and enlightenment. It is not necessary to go to a "healer" to be healed, or to go to a "medium" to draw your spirit to the spirit of the departed. God gave you power to do your own work. Only mortals are prone to overlook this fact. Christ told his followers, they could perform greater miracles than He, but they believed not. Resting in the hands of God, is good resting; it is exciting resting; it is joyous resting; every day is a new life, a wonderful experience. Radiant Acquiescence becomes a part of you. You cannot be disappointed, because you do not want anything, except what God wants you to have, and in this state of mind the simplest act of your life becomes an event. You walk hand in hand with Divine Guidance; you let go every human yearning; you are guided into new fields of endeavor; you speak words, think thoughts you never dreamed before; you will find you draw forth from your friends or associates qualities as yet undis-

covered, and instead of seeing tragedy all about you, you will see the steady onward progress of the fulfilling of destiny, and the future will hold no fear of any sort, for true faith in God eliminates any fear and Radiant Acquiescence is a joy bringer, also a powerful law which will become a factor in every human life looking for truth and fulfilment, as all human life is doing consciously or unconsciously. The following example of Radiant Acquiescence has exemplified in our day what the life of Christ exemplified in His.—The Editor.

RADIANT ACQUIESCENCE OF ABDUL BAHA

"At nine years of age, I was banished with my father, Baha'o'llah, on his journey of exile to Bagdad, Arabia; seventy of his follower's accompanying us. This decree of exile after persistent persecution was intended to effectively stamp out of Persia what the authorities considered a dangerous movement. Baha'o'llah, his family and followers were driven from place to place.

"When I was about twenty-five years old, we were moved from Constantinople to Adrianople and from there went with a guard of soldiers to the fortified city of Acca where we were imprisoned and closely guarded.

"There was no communication whatever with the outside world. Each loaf of bread was cut open by the guard to see that it contained no message. All who believed in the universal precepts of Baha'o'llah, children, men and women, were imprisoned with us. At one time there were one hundred and fifty of us together in two rooms and no one was allowed to leave the place except four people who went to the bazaar to market each morning under guard.

"Acca was a fever-ridden town in Palestine. It was said that a bird attempting to fly over it would drop dead. The food was poor and insufficient, the water was drawn from a fever-infected well and the climate and conditions were such that even the natives of the town fell ill. Many soldiers succumbed and eight out of ten of our guard died. During the intense heat of that first summer, malaria, typhoid and dysentery attacked the

prisoners, so that all the men, women and children were sick at one time. There were no doctors, no medicine, no proper food and no medical treatment of any kind. I used to make broth for the people and as I had much practice, I made good broth," said Abdul Baha, laughingly.

At this point one of the Persians explained that it was on account of Abdul Baha's untiring patience, resource and endurance that he was called "The Master." One could feel his mastership in his complete severance from time and place and absolute detachment from all that even a Turkish prison could inflict.

"After two years of the strictest confinement, permission was granted me to find a house, so that we could live outside the prison walls but still within the fortifications. Many believers came from Persia to join us but were not allowed to do so. Nine years passed. Sometimes we were better off and sometimes very much worse. It depended on the governor, who, if he happened to be a kind and lenient ruler, would grant us permission to leave the fortification and would allow the people free access to visit the house; but when the governor was more rigorous extra guards were placed around us and often pilgrims who had come from afar were turned away.

"Again my Persian friend, who during these troublous times was a member of Abdul Baha's household, explained that the Turkish Government could not credit the fact that the interest of the English and American visitors was spiritual and not political. Finally, pilgrims were refused permission to see him and the whole trip from America would be rewarded merely by a glimpse of Abdul Baha from his prison window. The government suspected that the tomb of the Bab, an imposing building on Mount Carmel, was a fortification erected with the aid of American money and that it was being armed and garrisoned secretly. Suspicion grew with each new arrival, resulting in extra spies and guards."

Abdul Baha continued: "One year before Abdul Hamid was dethroned, he sent an extremely overbearing, treacherous and insulting committee of investigation. The chairman was one of the governor's staff, Arif Bey, and with him were three army commanders of varying rank.

"Immediately upon his arrival, Arif Bey proceeded to try to get proof strong enough to denounce me to the Sultan and warrant sending me to Fezan, or throwing me into the sea. Fezan is a caravan station on the boundary of Tripoli, where there are no houses and no water. It is a month's journey by camel route from Acca.

"The committee, after denouncing me in their report, sent word that they wanted to see me, but I declined. I assured them that I had no desire to see them and when they sent for me again I sent word back: "I know your purpose. You wish to incriminate me. Very well, write in your report just what you like; send me a copy with instructions as to what I am to write, and I will seal it myself and give it to you."

"A ship came into port reputed to be the one that was to take me to Fezan or drop me into the sea. The people used to stand on the wall of the city and look at this ship; but Arif Bey, rising in supreme wrath, declared that he would return to Constantinople and bring back an order from the Sultan to have me hanged at the gate of Acca.

"About this time another ship appeared in the harbor, an Italian vessel sent by order of the Italian consul. On it I was to escape by night. The friends implored me to go, but I sent this message to the captain: 'The Bab did not run away; Baha'o'llah did not run away; I shall not run away'—so the ship sailed away after waiting three days and three nights.

"It was while the Sultan's committee of investigation was homeward bound that the first historic shell was dropped into Abdul Hamid's camp and the first gun of freedom was fired into the home of despotism. That was God's gun," said Abdul Baha, with one of his wonderful smiles.

"When the committee reached Constantinople they had more urgent things to think of. The capital was in a state of uproar and rebellion and the committee, as members of the government staff, were delegated to investigate the insurrection. Meanwhile the people established a constitutional government and Abdul Hamid was deposed.

"With the advent of the Young Turk's supremacy, realized through the Society of Union and Progress, in 1908, all the po-

political and religious prisoners of the Ottoman Empire were freed. Events took the chains from my neck and placed them about Hamid's. Abdul Baha came out of prison and Abdul Hamid went in!"

"What became of the committee?" was asked.

"Arif Bey," answered Abdul Baha, "was shot with three bullets; the general was exiled; the next in rank died suddenly and the third ran away to Cairo where he sought and received help from some of the friends there."

"We are glad that you are free," I said.

Again the wondrous smile. "Freedom is not a matter of place. It is a condition. I was thankful for the prison and the lack of liberty was very pleasing to me, for those days were passed in the path of service under the utmost difficulties and trials, bearing fruits and results.

"Unless one accepts dire vicissitudes he will not attain. To me prison is freedom; troubles rest me; incarceration is an open court; death is life, and to be despised is honor. Therefore, I was happy all that time in prison. When one is released from the prison of self, that is indeed freedom, for self is the greater prison. When this release takes place, one can never be imprisoned. They used to put my feet in stocks so," and he put out his feet before him to illustrate and laughed as though it were a joke he enjoyed. I would say to the guard, you cannot imprison me, for here I have light and air and bread and water. There will come a time when my body will be in the ground and I shall have neither light nor air nor food nor water, but even then I shall not be imprisoned. The afflictions which come to humanity sometimes tend to center the consciousness upon the limitations. This is a veritable prison. Release comes by making of the will a door through which the confirmations of the spirit come."

"What do you mean by the confirmations of the spirit?" I asked.

"The confirmations of the spirit are all those powers and gifts with which some are born and which men sometimes call genius, but for which others have to strive with infinite pains. They come to that man or woman who accepts his life with Radiant Acquiescence."

Editorial Notes

The following questions were asked Abdul Baha in 1910 by Prof. Cairns of Edinburgh. They were sent to Abdul Baha by an earnest Bahai. The questions are of importance, and are constantly being asked Bahais. Abdul Baha's answers are brief and to the point and will throw light upon the Bahai teaching; and will prove helpful to the investigator and to the teacher.

They were translated by Monever Khanum.

Editor's note.—Questions sent by Professor Cairns, Edinburgh, June 24th, 1910.

Is it right to speak of the Bab and of Baha'o'llah as Manifestations, or as Incarnations?

Answer.—The Bahais believe that the incarnation of the word of God, meaning the changing of the nature of Divinity into Humanity and the transformation of the Infinite into the finite, can never be. But they believe that the Bab and Baha'o'llah are Manifestations of a Universal Order in the world of humanity. It is clear that the Eternal can never be transient, neither the transient Eternal.

Transformation of nature is impossible. Perfect man, Manifestation, is like a clear mirror in which the Sun of Reality is apparent and evident, reflected in its endless bounties.

Do the Bahais teach the doctrine of reincarnation?

Answer.—In the teaching of Baha'o'llah, the reincarnation of the spirit in successive bodies is not taught.

Did Baha'o'llah claim to supersede the Revelation of Jesus, the Christ?

Answer.—Baha'o'llah has not abolished the teachings of Christ. He gave a fresh impulse to them and renewed them; explained and interpreted them; expanded and fulfilled them.

Did Baha'o'llah claim to be greater than Jesus, the Christ?

Answer.—Baha'o'llah has not claimed himself to be greater than Christ. He gave the following explanation: that the Manifestations of God are the Rising Points of one and the same Sun; i.e., the Sun of Reality is One, but the places of rising are numerous. Thus, Reality is One, but it is shining upon several mirrors.

Lecture

Delivered by

Prof. Jenabe Fazel

Sunday, 3 P. M., January 23, 1921, New Thought Auditorium
Seattle, Wash.

"The Elements of Universal Religion"

IT gives us peculiar joy and happiness on this bright Sunday morning to have the privilege of standing before you to speak about those eternal truths and endless blessings which bring to man felicity and beatitude. During the last few months I have been travelling through the various parts of the United States and Canada, delivering the Universal message of Baha-'o'llah to many societies and organizations. We come from the far-off lands of the East thousands and thousands of miles away. Had it not been for the inventions and discoveries which have knitted together the distant parts of the earth, it would have been impossible for an Oriental, traveling across so many continents and oceans, to reach this country with such comfort and happiness. The means of transportation and communication between the five continents of the earth have brought the peoples of the world nearer to each other; nay, rather, we are living today in one neighborhood, making the various countries and nations as close together as though they lived in the same apartment. In former ages and cycles, because the world lacked these tremendous means of intercommunication, the races and tongues were entirely unaware of each other's opinions, customs and habits. Not only the continents of the world were entirely separated from each other, but even the provinces or the countries in one continent could not receive the news from one another or come in touch with the current events of their lives.

In those days there were no railroads, no steamships, no telegraph or wireless, no telephone or phonograph; consequently, the people could not realize how they are akin one to the other; they could not travel from one end of the world to another on camels or mules or donkeys, so they were entirely left to their

own wits and became insular and provincial. The cause that brought alienation and strangeness between the different religions of the world owes its origin to this very fact of the separation of nations one from the other, this being due to the lack of means of transportation. Former religions were founded by their respective prophets in various parts of the earth with the aim of educating, developing and unfolding the character of an especial race; and because these different religions, having different languages and different customs, could not know what the other thought or taught, little by little they developed that sense of bitterness and antagonism against the rest.

While fundamentally the ideas and principles propounded by the religions were identical and similar, the very fact that they did not have a common language and they could not travel easily from one part of the country to another caused those religions to form peculiar ideas and ideals which seemingly formed differences, after which they continued in contradiction and opposition. The ancient traveller who had to travel either on horse or on foot spent many years before he could thoroughly investigate the conditions of one country. Think of Marco Polo who in the twelfth century went to Asia, China and Japan and wrote the first book on the habits and customs of those then unknown countries for Europe. So this whole matter of separation of nations, of misunderstanding of religions can be resolved into the idea that those ancient peoples did not have the means and facilities which we have at our disposal and of which we are availing ourselves for the enlightenment of the minds and the illumination of the hearts. However, in this glorious age in which we live, by means of the telegraph, the people of the far East can receive the news of the far West in a few minutes, or an hour, and the people of America can keep themselves in contact with all parts of the world by receiving these wire communications at every second. We can truly say that this is supremely an age of travel; and traveling brings enlightenment which will increase the sum-total of human knowledge, will make the world akin, will propagate that sound judgment and will suffuse the mind with that information which is essential to the making of the world into one family of nations.

All these physical and outward improvements in the realm of science and industry whisper into our ears that we are living in an age of Universal Religion. They convince us that just as the physical globe in its material aspect has become more and more united, likewise the endless realms of the hearts must be swayed and conquered by dynamic spiritual force which may bring into the higher consciousness of man that Universal faith, that world religion, of which men and women have been dreaming for ages and ages. We are in need of a Universal Religion to-day which may act as the light in the globe of material civilization; a Universal Religion which may function as spirit in the body politic, in the commonwealth of humanity; a Universal Religion which may bring under its tabernacle all the faiths of the world, melting them into one, and enabling them to enter into the realm of unity.

It is not necessary at all to prove to an audience or to individuals that the world of humanity today is in the greatest need of such a Universal Religion, because the voice of humanity is being heard from all sides declaring that the world is necessarily coming to a crucial point where this great faith must come to solve all our problems and struggles. Not only is the small voice filling the world with its soundless music that we are in need of a Universal faith, but the prophecies and predictions of the ancient prophets corroborate this fact very clearly. This prophecy is not only revealed in the Old and New Testaments, but the sacred scriptures of the seven religions of the world demonstrate and prove that at the consummation of ages there will appear a faith and a truth which will be all inclusive, universal, and cosmopolitan in temperament and adaption. Every forward looking man and woman feels somehow that he or she is living at the dawn of that great age of millenium or Universal Faith; but what are the elements or the principles which shall dominate and bring about this faith and make it a living power in the daily life of men?

The first element of Universal Religion is: An all inclusive spirit. It must be a collective center of all the highest and noblest and most divine ideals of the ages since the dawn of creation. It must bring into its platform the virtues, the perfections, the attributes which were looked upon as perfect by the past re-

ligions, and exclude all that is denominational, sectarian and narrow. Those who are freed from the chains and fetters of past traditions and without any prejudices study the sacred scriptures of the religions of the past, realize that each one of them had a peculiar distinction, a Universal law, that must be brought into this Universal faith in order to make it appealing to all sections of humanity. Just as His Holiness, Jesus Christ, wrote the highest and the noblest laws on ethics and morality, we likewise find in the writing of Buddha the most sublime, the most unselfish, the most divine laws and principles in regard to the spiritual life of man, which are nothing short of miracles in the scriptures of the world. Each one of these great religions has jewels and pearls of knowledge and wisdom which are hidden under the dust of ages of tradition and sectarianism; and once we brush aside these impediments, we realize that each and all of these many religions have great gems of reality. Hence that Universal Religion which aims to outstretch, to spread its wings over the children of men, must bring into its system of morality an internationality a Universality which may include all the best concepts of philosophy, literature and religion which have entered into the minds of men.

The second element of a Universal Religion is that it must necessarily accept as divine all spiritual founders of the seven great religions of the world, and if it denies any one of these, it can never become Universal. It will always remain a national religion, a tribal religion, but not a religion of humanity; for we can truly state without any fear of contradiction that the religions of the world in their beginning were similar and pure as limpid springs gushing forth from out of the heart of the founder. We have observed in the Orient the many attempts of certain sectarian missionaries to replace with their own religion the faith of the natives, asking the people to deny the spiritual teachings under which they have been brought up from childhood. It is impossible, nay, rather unprofitable for any man who has been brought up and reared in a religion teaching him spiritual qualities of rectitude and righteousness, to deny his own religion and to go and accept another. His own, which has been inspiring his ancestors for one thousand or two thousand years, he can-

not give up so easily, and why should he? Instead, let us teach him the relationship and beauty of his own to that which has for so many hundred years inspired our forefathers and ourselves. All are one. Therefore, the Universal Faith must have for its fundamental principle the establishment of the divine inspiration of all the founders without exception, so that these religions of the world may realize that these founders were like unto brothers and not parties to blood feuds.

The third element of Universal Religion: All its principles and institutes must be based upon logic, reason and intellect. It must have not one single element which cannot be proven by science and reason, for if any religion today comes forward with a belief such as—My brother, accept this on blind imitation; do not try to argue, do not try to find out the why and wherefore of it, but just accept it because the leaders of religion tell you to accept it—such a religion in this age is not only impossible, but is absurd. Therefore, the principles of a religion which would be Universal must be reasonable, social and humanitarian in its scope and nature.

The fourth element of Universal Religion is that it must be divested from all sectional creeds, formalism, rites and ceremonies which are local and national. Creeds and rites of one religion differ from the creeds and rites of another religion because they have been instituted with certain considerations in regard to the exigencies of the time and the place in which the people have been living; so all these things must be left to the temperament and nature of the various peoples, at the same time having a body of international laws and moral obligations to which all men may subscribe without injury to their conscience.

The fifth element of Universal Religion is spiritual democracy. There must be no privilege, no vested rights in any special class of priesthood or clergy, so that they may little by little form a class for themselves with certain attributes and privileges to which all the people must subscribe. The Universal Religion must be purely democratic with the Universal Ideal that all men are brothers and there is no one superior to another insofar as his spiritual qualities are concerned.

The sixth principle is that the Universal Religion must look upon the world as one globe. There must be no racial, religious

and national prejudice. It must be the founder of the oneness of the world of humanity. Just as the glorious sun shines upon the world of nature and man without any distinction whatsoever, showering its energizing heat and light upon all kingdoms of life; likewise the Universal Religion must look upon all humanity from the standpoint of the sun. The Universal Religion must not be theological metaphysical; it must be a trinity. It must have the laws of ethics and morality; it must be in accord with the sciences and discoveries of the world of humanity, and, likewise it must bring together all those elements of unity which have been scattered in the past, but which now must be crystalized into one Universal conception of truth. Its principles must be like fire, burning away all the thorns and thistles of superstition and tradition, and it must likewise be like rain causing the growth of the flowers of amity and fellowship amongst man. The greatest obstacles that have kept the religions separate one from the other is their misunderstandings and traditions.

Twelve years ago I was travelling throughout India. Upon reaching Calcutta, I found there was a big war going on between the Mohammedans and the Hindus. The streets were barricaded and dead bodies were strewn hither and thither. I inquired of one of the men: "What is the reason of this feud and civil war?" This man told me that the Hindus have sacred cows. They select certain spotless cows and from birth these calves are trained to be the holy cows. They let them roam through the bazaars and the streets eating the provisions from any stores they may pass. The inhabitants bow down before them; the Hindus bowing and touching them with their hands and blessing them. This holy cow as she walks along the streets is like a queen. She asks a tribute from every one and every one is more than glad to give it to her, for she is indeed as fat, obese, and perhaps, we might say, subtle as some of the leaders of religions. Of course, the cow not knowing any better, one day passed by the store of a Mohammedan; the Mohammedan, not looking upon the sacred cow with the same eyes as the Hindus, began driving her away. The cow, never being treated like this before in her life, simply looked at the man and paid no attention, but regarding him with a strange look, continued to eat. At last the man became furious and called upon his neighbors, who brought their hatchets, and

in a mob killed the cow in the center of the bazaar. When the Hindus heard of this terrible catastrophe they raised a cry, "These infidels of the Mohammedans have killed our Godlike cow." Coming in a mob, they attacked the Mohammedan quarters, and many were killed on both sides. This continued until the British authorities sent soldiers to quell the disturbance. Now just as the Hindus looked with reverence and awe upon the cow, the Mohammedans looked with aversion and hate upon the pig. Hence the Hindus in order to revenge themselves went and brought a pig and during the night let the pig into the sacred mosque of the Mohammedans just in the place where the High Priest goes every morning and prays. Now, the High Priest and his disciples came before sunrise into the mosque. There, they saw this pig defiling the sacred place; they called on their followers, made a big party and attacked the Hindus' quarters. This time many more people were killed on account of a pig. Now, the enlightened mind knows quite well that Brahma and Vishnu and Siva did not come into the world to sanctify the cow, nor did Mohammed come into peninsular Arabia to make his followers hate the pig. These are the superstitions which have crept into these religions hundreds of years after their founders have left this world.

Now, the Universal Religion must brush aside all these unnatural and unreasonable creeds, which are conducive to bloodshed, and construct those principles which will be conducive to the health, happiness and joy of the children of men in this twentieth century. The world of humanity has never been in need of a Universal religion so much as now. Its ideals must be like unto a clear fountain which will wash away all these dark and black blots and clear the way for the unlimited, infinite progress of human and divine consciousness.

The Bahai movement, with whose name most of you are familiar, is that movement which embodies and tabernacles within itself those universal principles and truths which make safe and protect the world of conscience from the degradation of these limited ideas. The Bahai movement is not a new religion because the world has enough religions already, but it is the quintessence of all the religions of the past; it is religion renewed

in its pristine purity and beauty. When a person studies the principles of the Bahai faith, he will find within it the gems and jewels of his own religion rediscovered and reappointed in their proper setting. The Bahai movement emphasizes and insists upon the oneness of the world of humanity; it looks upon the globe as one home without any distinction whatsoever. It is the clarion call to unity and agreement. It is that spiritual polish which has cleansed the mirrors of the past religions from the dust of superstition and human imaginations.

If we compare the principles of Baha'o'llah with those which Christ uttered on the Mount, we realize that they have expressed the same fundamental laws, the same spiritual principles; only Baha'o'llah has clothed them in accord with modern consciousness and the modern longing for the comprehension of truth. When the seven religions of the past look over the vast panorama and see the divine beauty of the Bahai dispensation, they will find in it all that has been vital and essential in their own religions, only brought together on one great canvas instead of being separated as they were in the past. During the last seventy years since the movement was established in Persia, thousands upon thousands of the religionists from different faiths have come into its folds laying aside their fanaticism and bigotry co-operating with one another on those essentials and universal laws about which we have already spoken. Rev. Campbell of London, of the City Temple, has written of late an article on this great Bahai movement in which he says: I have been thinking and dreaming for many years about the elements of a Universal Religion and have tried to formulate certain principles under which a Universal Religion may become a working power. However, the more I study the Bahai movement the greater becomes my admiration, knowing that Baha'o'llah in that great prison of Acca, Palestine, was able to bring together those elements of Universal Religion 70 years ago, without which it would be impossible to have international agreement and understanding. Just think of the spirit of brotherhood which is being blown over the world so that even the seven religions of the world, amongst themselves, are trying to bring together the various sects and denominations. We have a reform movement among the Jews. They are trying to set aside all those super-

annuated creeds and rituals which are antiquated and are not at all atune with the present time. The Brahma Somaj in India is another attempt to eliminate all the nonessentials in the Hindu faith and bring into light those Universal elements which they consider would unite and affiliate all the Hindu sects and denominations in that vast empire. Here, in America, we have the Higher Criticism; we have many progressive and liberal movements in the churches expressing that Universal consciousness in forgetting the creeds and non-essentials, bringing into emphasis the teachings of Christ on the Mount. These national or religious attempts are movements which have started from the earth upward. The Bahai movement is a spiritual movement which has come and is coming from heaven downward; so that while these are trying to rise heavenward this outpouring of the spirit is descending downward,—they will meet each other somewhere between the heaven and the earth, coming into a mutual affiliation, reciprocity and co-operation; thus obtaining that effect, that universal efficacy, which are the aims of the truth seekers. Consequently, this is the age of Universal Consciousness. This is the cycle of spiritual illumination. This is the time of Universal Religion. All mankind is aspiring to onward progress and God has opened the flood-gates of his inspiration and revelation; the river of light and life is pouring upon the minds and hearts of men and causing that spiritual transmutation in the realm of consciousness which ere long will bring to us the-vision splendid.

—Translated by Mirza Ahmad Sorab.



The Sin Against the Holy Ghost

Long before the days of George Borrow and his weird story about the man who suffered anguish because he had committed the sin against the Holy Ghost—though he was not certain what that sin might be—there was a morbid interest in this sin and its terrible consequences because it was believed to be the one unpardonable offence.

It is an iniquity belonging especially to the day of a messenger of God, and the period immediately following that time. Therefore, many people in America have become excited over it, and, sure they have not committed it themselves, accuse others of having done so. This accusation no one has a right to make except the Messenger himself, but others make it nevertheless. Abdul Baha has written some powerful Tablets concerning this sin which is nowadays called "Violation." In one of these addressed to Roy C. Wilhelm and published in "The Star of the West," he says:

"The souls who were crying in all the assemblies and meetings (of the friends) that everyone who did not adhere to the Covenant and Testament of God was excommunicated, wicked, expelled from the threshold of the mercy of God yielded then to ambition, sought for fame and arose to violate the Covenant. Thou observest now how abject and miserable they have become. In every age many such people appeared, but in the end they fell into manifest misery."

In a Tablet to Martha Root, published also in "The Star of West," Abdul Baha reminds his followers of the station of the "Center of the Covenant," conferred upon him by Baha'o'llah, saying: "He explicitly states that ye must turn after 'ME' to the Center of the Covenant, and whatever misunderstanding may happen, He is the Expounder, and whatever He says is right If the friends remain firm in the Covenant, will there be any misunderstanding among them? No—by God—except those souls who have an evil intention, and are thinking of leadership and of forming a party. Those souls, although

they have written episles with their own pens, and have execrated the violators, denouncing them as having destroyed the foundation of the monument erected by His Holiness Baha'o'llah, and have written that He has written this Covenant with His own pen, and that whoever deviated from this Covenant are of the people of treachery and will deserve the wrath of God, these souls are themselves at present among the pioneers of violation. This is because of their personal motives, for they have thought of securing lleadership and wealth. But when they considered that in remaining firm in the Covenant their purpose would not be rrealized, they deviated from it. These souls must have been either at first truthful and now disloyal or at first disloyal and now truthful. At any rate their lie is now manifest. Notwithstanding this, some souls who are not aware of this fact, waver, when these cast the seeds of suspicion."

When Mrs. Florian Krug was in Haifa not long since Abdul Baha asked her to tell him about the excitement among the people regarding the sin against the Holy Ghost, or violation, and when she recounted what had occurred, he threw up his hands and exclaimed, "And this thing which they are fighting does not exist in America!"

When Jenabe Fazel Mezandarani was speaking in St. Marks Hall, in New York, the night before he sailed for Haifa, someone asked the question, "What is the sin of Violation?" And he gave a most interesting reply. He said: "In Christ's time the sin against the Holy Ghost or what is now called Violation was the denial of Christ and His Cause by one who had been His follower. But today it is very different. Today violation is any deed or word which destroys the Unity of the Cause."

This answer was most illuminating and provocative of thought. To avoid the sin of Violation one must be full of the joy of service, utterly forgetful of self, devoid of ambition, and never "a cause of grief to any one." The only way to be firm in the Covenant is to have the Center of the Covenant in one's heart.

In the Tablet to Roy C. Wilhelm above quoted, Abdul Baha says: "My hope is that New York may become the center of this great Cause; the glad tidings of the Kingdom may encompass it; the banner of the Oneness of the World may be raised, and

the divine teachings may pitch their pavilion in that city. In my trip to America I spent a long time in New York. I went to Washington, and returned to New York. I went to Boston, and returned to New York. I went to Chicago, and came back to New York. From this it becomes evident that I feel the utmost attachment to New York.

Many friends of Dr. Edward L. Fernald will be glad to read the following message to him from Abdul Baha, sent through Mrs. Corrinne True to Miss Laura Jones.

"Forward a message of affection in my behalf to Miss Virginia Rowden and Dr. Fernald! With heart and soul do I supplicate heavenly confirmations for them and a portion of the breathings of the Holy Spirit, and unto them be the Glory of Abha!

(sig.) ABDUL BAHA ABBAS."

Translated by: Aziz 'Ullah S. Bahadur, June 14, 1921. Haifa, Palestine.

(The last paragraph has been written by the Master's own blessed hand).

Why the Words "Negro" and "Negress" are Objectionable

By Richard Manuel Bolden

There has been so much written and said about the peoples of African descent along the line of their race designation; we find it very difficult to furnish anything that would perhaps cause new light and new interest on the subject "Negro Race."

Many writers have and are now saying that it should be the delightful duty of the thinkers among the peoples of African descent to redeem the word Negro from its past and present offensive place in the public opinion of the white man and the world of humanity and place it through accomplishments by the members of this race upon a high and acceptable pedestal in "American Civilization."

If in reality there was such a race in this country; and this country was to foster and perpetuate achievements of race

groups then we would reluctantly accept this theory of race group propagation in this country and race culture. But since this is not true and it is growing upon the minds of the leaders in education and government that the theory and idea of hyphenated nationalities is to be suppressed; and the amalgamation of all the people into a composite new race upon this continent, is their slogan, we see no reason for the attempt to make of the peoples of African descent a hyphenated nation called "Negro Race."

These people are descendants, not only of the black Africans, but also of the predominant white peoples of Europe, with the strain of Anglo-Saxon in the lead. Their physique, when studied from the standpoint of their figure, head, face, and hair, shows distinct national European traces. Of course, those traces are modified by the climate and the various other factors that affect human beings upon this continent and within various localities in this nation. As to their mode of living, habits and customs, it is the same as that of the white peoples upon this continent. Their food is the same, having the same mineral properties, producing the same chemical affects within the system. Their religion, educational and industrial activities are motivated from the same impulses as the white people. Their human aspirations and spiritual tendencies have the same hopeful and futurist outlook. And they live in the same economic and governmental environment.

The attempt to make the peoples of African descent think along a distinct line racially and to move along an outlined groove socially, and to live and function from the theory of contentment in segregation from the rest of the people in this our republic is not only fraught with danger and disaster for the nation, but is against the natural law, working for unification of peoples on this continent and to our way of thinking is a very great evil before the mind of an all-wise, and all-loving Heavenly Father. We believe that the emphasis should be laid here and everywhere, that we shall think more of our kind, than of our race.

Why Black Men Like To Fight

**Writer Believes that Whites Respect Nothing but Brute Force
and that the Black Man Does Not Like to Fight but
Does so in Self-Defense**

**Marcus Garvey's Appeal to 400,000,000 Africans to Prepare to
Fight is an Appeal From a Broken Heart Who Can
No Longer Tolerate Exploitation of Africans**

The following article by R. V. Selope-Thema, Secretary of the South African Deputation, is in reply to George Walmsley's article on "Peril of a World-Wide Color War":

If the African is at all antagonistic to the white man, it is not because he hates the white man, but because he has suffered, and is still suffering, more humiliation and cruel indignities under the white man's civilized rule than even under the barbarous rule of Tshaka, King of Zululand.

In South Africa today, under the British flag, the black man finds himself dispossessed of his land, prohibited by law to buy, hire or lease land in the country of his ancestors, excluded from participation in the government and affairs of his country, heavily taxed, in spite of the principle of "no taxation without representation," and barred from entering into all channels that lead up to advancement and civilization.

And against this cruel exploitation he has made constitutional protests both to the South African and the Imperial governments, but to his horror and disappointment these constitutional protests have not brought about the amelioration of his conditions of life.

A Broken Heart

It is because the white man relies on his military superiority which modern scientific progress has conferred on him that he has refused or neglected to pay attention to the black man's cry for justice and liberty, and consequently some of the educated black men have been forced, much against their will, to come to the conclusion that what the white man respects is not constitutional and peaceful appeal, but brute force.

Hence Mr. Marcus Garvey's threatening appeal to the 400,000,000 Africans to prepare themselves to fight. This "wild threatening language" comes from a broken heart that can no longer tolerate the exploitation of Africa and her peoples.

What the Black Really Wants

What the Negro in America wants is not independence, but admission into American citizenship, and what the Bantu in South Africa asks for is certainly not the restoration of his country, but the ordinary rights and privileges of a British subject—indeed, to be admitted into British citizenship.

Is there anything wrong in that?

—Daily Sketch, Cardiff, Wales.

A Vision

As the rose light fades into darkness,
And the glory of the day is done,
As the moon ray kisses the water,
And the song of the night begun,
Then my soul goes out to its Maker
In the thought of the day to come;
When the hand of each brother to brother
Will meet thro the veil of hate,
And Eternity's anguished yearning
Will send every man to his mate,
And the Great kind God from Heaven,
In a glory beyond compare
Will lift the last cloud of blindness,
Which darkens the mind in despair
And the Eastern promise realized
Comes with radiance through the west,
And the mind, and heart and soul of man
Stands blessed.

The Current Art

September days are the times when we recall the exhibits of the preceding season, or peep over the shoulders of the artists, who are painting in summer places, in the mountains or by the sea, and query, "What is the new art to be? What will be left of the old, what is the beginning of the new?"

Many lovers of art have been driven in recent years into a reactionary preference for the art of such painters as Raphael, Meissonnier, or Joshua Reynolds, because of a positive fear that if the opinions of the world did not hold fast, especially to the old and precise detail in painting, the art of the future would become a chaos such as sometimes appears in the canvases of the liberal cubist, or a symbolism quite devoid of beauty such as dominates the work of certain futurist painters. Such fear driven observers become hysterical over this possibility of a beauty which may be still born in the new civilization, and guard themselves against a shadow of enjoyment in any art much later than the day of Methuselah. They seem to feel that only reactionary prejudice can preserve the world against threatened ugliness, and the disappearance of that perfect line and exquisite colour upon which the soul of man has been fed more and more for centuries and epochs.

There are artists in every age who express the spirit of this age, and to miss familiarity with their work, is to lose, a perfect contrast with one's own time, which nothing can replace. For instance, in one of the exhibits this past winter was a painting by Walter Ufer called "Hunger." It showed a huge wooden cross upon which was bound a girl, whose face was distorted by hunger. At the foot of the cross were heaped human wrecks of creatures, misshapen and broken by suffering, and a woman standing erect with clasped hands. In her face and her glazing eyes is the quintessence of hopeless misery.

This painting should be enough to rouse America to the necessity of feeding Russia, saving Europe. It is not outwardly beautiful, but it has in it that powerful urge of the spirit of sympathy which frequently is preferable to an external perfection of line and mere sensory charm. It suggests the element

which must always persist in great art, and without which art could not exist, the Presence in the artist's mind which he was obliged to express. Nothing can be called art which does not contain this, and when it shines from the canvas everything else is subordinate. It is expressed sometimes by a few lines of Whistler or Arthur B. Davies. It is in Raphael's "Marriage of the Virgin," in Botticelli's "Spring." It is in Rembrandt's glorious canvas of "Pilate Washing his Hands" which hangs in the Altman collection of the Metropolitan. It is in Victor Higgins remarkable painting of "Circumferences," showing an aeroplane far up among the planets. It is visible in all the canvases of Picaso which are not riddles, and in those of the Italian futurists. A great painting can never be a riddle which only cleverness can disentangle, it can never be so chaotic that it says nothing, has no song, but the meanings of it are endless, and the songs it sings are of the utmost variety, so that one should endeavor not to bind oneself to the expression of a single period or style, but to enjoy and understand as broadly as possible.

What makes a painter paint? Perhaps the light of an evening sky, the bloom of a woman's skin, the contour of a boy's figure, the sheen of magnificent satin, or the blending of colours in a Persian rug. What makes an artist create? The drawing aside of the veil of infinity, the light of a great truth, the perfection of heroic ideals. So temples arise, so sculpture springs into grouped activity, so great canvasses become eternal from their reflection of reality.

In all such creation the form alters, but the ideal remains controlling the external semblance, so that while details may vary, beauty never disappears. A chinese artist paints a bird's flight through the air or a fish moving in the water so that one holds one's breath with delight. Rossetti would frequently write a sonnet and then paint a canvas from the same collocation of ideas, sometimes one first and then the other, but always both sang the same song. William Morris would design a tapestry or a book cover, and it would have exactly the feeling of one of his poems.

The time will come when appreciation of beauty will be a necessary part of the education of all children, because beauty

is a part of the divine expression of God in the world. With its comprehension, rudeness and crudeness disappear. They become impossible, because the comprehension of beauty opens the soul to patience, to understanding, to that sensitive interplay of feeling which renders words unnecessary, and certain emotions of the mere body become intolerable. There are states when a fit of anger causes desperate illness or death, and fierce desire becomes a destructive storm. Then life begins to paint itself in lovely colours, and the cruel red of passion disappears.

The remarkable portrait drawing by Frances Soule Campbell, which is greatly appreciated and loved by all the friends of Abdul Baha. It is full of the illumination which characterizes that unique personage and was inspirational in origin.

The first time Miss Campbell ever saw Abdul Baha, she sat in his audience as he spoke, and presently taking out her drawing pad, began to draw the vivid illumined countenance at which she gazed. Is it singular that she caught reality, the light of the spirit? Her drawing will always remain a marvellous poetic interpretation of the Messenger of God. The portrait has become one of the great series of interpretative portraits of distinguished men and women, the creation of which gives Miss Campbell a unique place in the world of Art, where she has had no rival.

Her portrait is always a revelation, an analysis, a glimpse at the soul of her sitter, and also technically a delight. So she gives us Mark Twain, Joaquin Miller, Edwin Markham, Robert Louis Stevenson, Edgar Allen Poe, Mrs. Eddy, etc., as though by a flash light from within.

One of her recent successes is her portrait of Prof. I. G. Carter Troop, a striking personality whom she has made live for his friends.



Can It Be Done?

By Helen E. Wendell

HANGING low in the Western sky, the Midsummer sun, like a monstrous ball of living flame, painted, with magic finger, all it touched: everything, trees, grass, flowers, came under this master artist's fairy spell; the noisy, little brooklet, dashing merrily on, little caring where, never quiet, never still, happily content in its own restlessness, was turned to pure gold, the boy and girl, wandering, hand in hand thro the deep, cool forest-glade, too, felt the wondrous charm and mystery of it.

Hesitating a moment beside the turbulent little stream, the boy whispered softly, "Come, let us follow where it shall lead us!"

The girl nodded eagerly, and so, the two, with bare feet treading mossy carpet, followed the lure of the brook, on and on and on.

At last, grown very tired and weary, they paused, at the foot of a huge cliff, so high its top seemed to pierce the clouds, to rest.

"When we have rested awhile let us climb to the very top," suggested the lad.

"It would be very difficult," sighed the girl, "it is so very, very high."

Presently, they were startled by a voice from the base of the cliff, "Ah, my dears, if you do climb to the summit you will see there my home—the home I have not known these many years."

Astonished, the boy and girl listened in silent amazement—no one was near—but both had heard the voice, unmistakably clear and distinct.

While they were trying to determine from whence it proceeded, the voice came again—from the immense, beautiful, sparkling boulder, resting on its side, half in the water and half on the sand, gorgeous in the fast-fading sunlight, in spite of the mud that bespattered it. Yes, surely, strange as it may seem, the rock was speaking to them!

"I am the High Ideals of the American people it said," and a long, long time ago I lived on your highest pinnacle. But, gradually, thru the ages, I have been toppled down, until here I am, as you see. Sometimes I rested, for years, on one of those ledges which you can plainly discern, but finally I would be shoved off, to fall down a little further."

"And, now," ventured the girl, "you can go no further?"

"Oh, yes," answered the rock, "this brook is exceedingly deep, and there are ledges all down its bank, just as there are on the cliff, so it will be a long time, I hope, before I go clear to the bottom." And it continued, "maybe—who knows—I shall be helped back, up the cliff, before I slide down any deeper. But unfortunately, it will be harder, much harder to get me back than it has been to pull me down.

"I," declared the boy, "am Love. I am young, but I am very strong. Perhaps I can help you back."

"And I," cried the girl, "am Hope. I will help too!"

So, together Love and Hope strove with all their might to rescue High Ideals. They tugged and they pushed and they pulled, but the mud was slippery and the boulder very heavy, so, at last they were forced to stop, exhausted. The stone was unmoved.

Tears of disappointment were coursing down Love's cheeks, and he sobbed: "We cannot do it. It's impossible!"

"No," cried Hope, "it is not impossible. Come, Love, let us go and find Determination, Good-Will, Loyalty, Optimism, Persistence, Courage, Faith, Perseverance and Peace, and bring them to help us. Then, surely, with you, Love, and me, Hope, we can at least pull High Ideals out of the mire!"

"Yes," agreed High Ideals, "I'm sure you can. You two, alone, can do nothing, as you see, but with the proper help can accomplish much. After awhile, perhaps, you may be able to put me back where I belong, on top of the cliff. Oh, that would, indeed, be wonderful, to return to my rightful place, up in the clouds!"

"Yes, yes," answered Hope, eagerly, "we will do our best. Come, Love, we must hurry away and bring the others, if we're to rescue High Ideals before she sinks any lower."

The Drama

Frances Eveline Willcox

Now that the vacation days for this year are about ended, the mind turns again to the future, gathering up the threads that have been flying unfettered during the summer siesta. Plans for the advancement of art, literature and business take first place while pleasure for the moment is put aside.

The theatrical season has begun to show some activity, despite the commercial depression and other clouds that appeared in the horizon of the producing manager, during the past few months. Every year between the closing and reopening of the theatres, pessimists get in their work, with rumors of late openings for new productions, long forced idleness for the players, strikes and other obstacles. However, this month, which is regarded as the official commencement of the new season, finds as many playhouses in the large centres in operation as usual and the managers in general optimistic concerning the present outlook.

A glance at the offerings now under way discloses one fact that will be appreciated by the public; that is, the tendency of producers to have the courage of their own convictions in selecting material for the stage, according to their individual conception of what theatregoers want. This means that they will not as heretofore follow in the footsteps of their contemporaries but blaze their own trail. In past seasons there has been a surfeit of productions along a single track; frequently the success of one play acting as a cue or suggestion as to the particular style or theme that would win unanimous approval, with the result that musical comedies reigned supreme one year; the next season managers vied with each other in the production of mystery plays, which in turn would be followed by an avalanche of farce. Therefore, the marked variety of subjects on the calendar for this season comes as a welcome change. A partial list of present new attractions and early future bookings, with a few facts concerning the productions and players, bears out the above statement.

"The Wheel," a comedy by Winchell Smith at the Gaiety, deals with the evils of gambling.

"The Poppy God" at the Hudson Theater, is a Chinese play with a tragic ending. Edna Hibbard and Ralph Morgan head the cast.

"Sonya," a Polish romance with a Russian Prince and Princess as its central figures, has Violet Heming and Otto Kruger playing these roles. Mr. Marc Klaw has given the play a charming production at the Forty-eighth Street Theatre.

"Nobody's Money," produced by L. Lawrence Weber at the Longacre Theatre, is a comedy by William Le Baron, with Wallace Eddinger and Will Deming in the cast.

"Drifting," founded on a short story called "Cassie of the Yellow Sea," brings Alice Brady back to town in a popular melodrama.

"The Scarlet Man" at the Henry Miller Theatre, presented by Charles B. Dillingham, with John Cumberland as the leading player, makes two comedies by William Le Baron on view at the same time in the city.

"Six-Cylinder Love," written by William Anthony Maguire, with Ernest Truex in the leading role, and June Walker in the cast, deals with the vicissitudes of motoring and is sure to amuse large audiences at the Sam H. Harris Theatre.

"Swords," with its colorful mediaeval settings designed by Robert Edmond Jones, presented at the new National Theatre by Brock Pemberton, is in the same category as "The Jest." A new playwright, Sidney Howard is the author. Clare Eames appears in the leading character.

This month will see the start of "Kiki" at the Belasco Theatre, with Lenore Ulric in the principal role, supported by Sam Hardy, Sidney Toler, Thomas Mitchell, Thomas Findlay and others and those who saw the try-out in Atlantic City declare Miss Ulric has in "Kiki" the best opportunity of her career.

"Don Juan," adapted from the French by Lawrence Langner, will be seen at the Garrick with Lou Tellegen in the title role. The Selwyns and Frank Reicher are the producers.

"The Pink Slip," which Mr. Woods produces at the Apollo Theatre, is a musical comedy with Bert Williams as the star.

"The Circle" is due at the Selwyn Theatre during the next few weeks, and Somerset Maugham's play will contain a remarkable cast including John Drew, Mrs. Leslie Carter, Ernest Lawford, A. E. Matthews, Estelle Winwood and John Halliday—almost an all-star organization.

News Items

Catherine Calvert, who has left the films for the drama will be seen in the cast supporting Otis Skinner in his new production, "Blood Will Tell."

Effie Shannon has replaced Minnie Dupree in the cast of "The Detour," the new Owen Davis play.

"The Hero," to be presented by Sam H. Harris, with Richard Bennett, had an experimental try-out late last season, at the Longacre Theatre, where it was shown for a few matinees with Grant Mitchell in the leading part. Mr. Bennett's interpretation of the character is entirely different, naturally, for it is difficult to imagine Messrs. Mitchell and Bennett appearing in the same role.

Speaking of courage, Mr. George Broadhurst is convinced that "Tarzan of the Apes," which he has dramatized from Edgar Burroughs Rise's story, will have a popular appeal, and to those who expressed an opinion that the picture presentation of the same story might be a detriment, Mr. Broadhurst took the opposite view and believes that the picture helps the play, just as the picture producers find that films made from popular plays have an added value. Two of the players in "Tarzan" have been brought from the original London cast.

A well known manager was congratulated recently on his youthful appearance and requested to give out the secret for the benefit of his friends. The manager replied: "Optimism and plenty of sleep. I will not worry over my business affairs and insist upon a good night's rest."

George C. Tyler believes in loyalty—his faith in Booth Tarkington's stories brought financial returns to the manager and that faith is now established in George F. Kaufman of the Times, who's play "Dulcy," had a long run in Chicago before its New York season started at the Frazee Theatre. Mr. Tyler's faith in his players also prompted him to entrust the title role of "Dulcy" to Lynn Fontaine, who demonstrated her worth in support of Laurette Taylor, Gregory Kelly, John Westley, Wallis Clark, George Allison, Ethel Nugent and Norma Lee have also established themselves in the manager's confidence.

There is a reason for everything! Observation readily discovered why some of the current productions enjoyed unusual longevity. "Lightnin'" which has been playing at the Gaiety Theatre since August 26, 1918, holds one of the records for a long run due to the quaint characterization of Lightnin' Bill Jones, as portrayed by Frank Bacon. During the many years devoted to stage work, this is the first time the actor has found a part through which his own personality might be reflected. In fact, Mr. Bacon plays himself, for love, for humanity, kindness and gentleness are among his pronounced characteristics.

"The Bat" has held interest through its mystery. The public delights in surprises and Avery Hopwood knows how to supply an abundance.

"Sally" has been playing to large audiences since last December. This is not to be wondered at, for the production is gorgeous in stage pictures and picturesque settings which form a fitting setting for the personal charm of dainty Marlyn Miller.

"Liliom" has become a vogue, due to its daring and satire. The regeneration of a bad man who had no stability of character is brought about through startling situations.

"The First Year" easily won popularity because of its natural appeal through the true reproduction of the psychology of the first year of married life when love is young.



CONCERNING MOTION PICTURES

There is some agitation in the Film field regarding the advisability of producing shorter pictures. The position in which many of the picture companies find themselves through over-production has made them realize the length of time that large sums of money are held up without earnings. During the early days of the industry, one and two reel pictures were made with comparatively small capital and there was little delay in turning the product to account. Later, as more ambitious and artistic people became interested, two reels were insufficient to give expression to their work. Now the super-productions have become so essential, and require such enormous capital to produce, it seems about time to try something else. Many patrons of picture houses do not care for the long drawn out stories, as shown by the increased audiences when two features are presented rather than one. There are many short novels and plays that could be condensed into one and two-reels, thereby eliminating the expense in production and enabling the producer to regain his financial standing for more pictures. This would also permit of variety in the arrangement of a program, that would please everyone.

The public who watch critically all the details in a motion picture, have little conception of the amount of labor, time and patience involved in securing the necessary properties and locations. For instance, in the film production of "Get-Rich Wallingford," adapted from George M. Cohan's play, difficulty was experienced in gathering together some of the most essential props. The bus, "that met all trains" in the town of Battlesburg, was an old-fashioned four-seated buggy with the spangled hood, a type of vehicle that city folks will never see again. Strange to say, this was found in a New York livery stable and not in a small town. The old-fashioned photographic head-rest, familiar to our grandfathers, which was necessary in taking the photograph in the directors' room in "Get Rich-Quick Wallingford" was finally found in an old curiosity shop.

Visitors from California bring stories of the unsettled state of the film field on the coast and many of the picture stars and players are turning to the legitimate stage this season. Bessie Barriscale, Crane Wilbur, Martha Mansfield, Alla Nazimova, Elsie Ferguson, Francis Z. Bushman and Beverly Bayne are booked for the drama or vaudeville. Billie Burke, Marie Doro, Pauline Frederick, Tyrone Power and Frank Keenan will also be seen in productions, dramatic or musical. If this is authentic there are a numbers of others who have established themselves in pictures who would find a welcome before the footlights awaiting them.

For a Single Language

Some months ago the Soviet government of Russia submitted the whole question of international auxiliary language to an official commission. After a thorough examination of various proposals the commission approved Esperanto as the best and it has been decided to use it in all the schools of the Russian Republic. Obligatory courses of study have already begun in Moscow, Petrograd, Tver, Orel and Smolensk.

For some time past the Republic of Brazil has favored Esperanto in its telegraphic and cable service by placing it on the same basis of charges as Portuguese, and is also introducing it in its courses of study in secondary schools.

For the first time in history the soldiers of Europe are forming international associations for education against war. A congress was recently held in Geneva and it was decided that, after October 1 of this year, Esperanto shall be the official and obligatory language of the correspondence and meetings of the federation. It was also decided to favor the use of Esperanto in international relation, such as postal and telegraphic service, commerce, science, etc.

The Chamber of Commerce of the State of New York, at its recent commercial examinations, gave the same value to Esperanto as to other languages, and a number of candidates passed the examination with success.

—From the Nation's Business, September, 1920.

Excerpts from Notes taken at Haifa, Syria,

January 26th to February 5th, 1915.

In response to the statement that some of the friends objected to certain meetings being held, Abdul Baha said:

"No obstacle should be placed before any soul which might prevent that soul from finding the Truth. Baha'o'llah revealed His Directions, Teachings and Laws, so that souls might know GOD and not that any utterance might become an obstacle in their way.

"Holding to the letter of the Law is many times an indication of a desire for leadership. One who assumes to be the enforcer of the Law shows an intellectual understanding of the Cause, but that spiritual guidance in them is not yet established.

"The alphabet of things is for children, that they may in time use their reasoning powers. 'Follow the Spirit' is a guidance by and through the heart, the prompter of the spirit. The Pharisees were extremely orthodox, holding strictly to the law. They were the cause of the condemnation and ultimate crucifixion of Jesus.

"Several times Tablets have been written to some of the friends regarding a small detail in the work of the Cause which they might attend to, such as reporting about Ezelines, Nakazeen, etc., and now we hear that such Tablets are used as a proof of their authority over the friends in those regions. Although the books and writings of Abdul Fazl are used in many countries as text-books, never did he even give a sign that he was in authority on any subject; consequently the Gift of God ever increased upon him, since he bore all honors in humility, until he attained to the Supreme Nearness.

"The ones in real authority are known by their humility and self-sacrifice and show no attitude of superiority over the Friends.

"Sometime ago a tablet was written stating that none are appointed to any authority to do anything but serve the Cause as true servants of the Friends, and for this no tablet is necessary. Such service when true and unselfish requires no announcement, nor following, nor written document.

"Let the servant be known by his deeds and by his life. To be approved of God alone should be one's aim.

"When God calls a soul to a high station it is because that soul has capacity for that station as a gift of God and because that soul has supplicated to be taken into His service. No envies, jealousies, calumnies, slanders, plots, nor schemes will ever move God to remove a soul from its intended place, for by the Grace of God such actions on the part of the people are the test of the servant, testing his strength, endurance and sincerity under adversity.

"At the same time, those who show forth envies, jealousies, etc., toward the servants are depriving themselves of their own stations, and not another of his, for they prove by their own acts that they are not only unworthy of being called to any station awaiting them, but also prove that they cannot withstand the very first test—that of rejoicing over the success of their neighbor, at which God rejoices. Only by such a sincere joy can the Gift of God descend unto a pure heart.

"Envy closes the door of Bounty and jealousy prevents one from ever attaining to the Kingdom of Abha.

"No! By God! No one can deprive another of his rightful station, that can only be lost by one's unwillingness or failure to do the Will of God, or by seeking to use the Cause of God for one's own gratification or ambition.

"No one save a severed soul or a sincere heart finds response from God. By assisting in the success of another servant in the Cause does one in reality lay the foundation of one's own success and aspirations.

"Ambition is an abomination before the Lord.

"How regrettable! Some even use the affairs of the Cause and its activities as a means of revenge on account of some personal spite or fancied injury, interfering with the work of another, or seeking its failure. Such only destroy their own success, did they know the Truth."

Regarding tablets concerning specific Instructions and matters Abdul Baha said:

"Abdul Baha is the interpreter of the aims and intents and purposes of the Words of the Blessed Perfection and is the In-

terpreter of His Own Written Words, and none can say that this or that is the intention conveyed therein save Abdul Baha. The Spirit of Unity exists in the Divine Words and one who interprets them in such wise as to create division and discord is indeed one who errs.

"Were not the Revelation of Baha'o'llah one adaptable to the entire world and its divers nations it could not be unique and ~~universal but its elasticity adapts itself to all conditions~~ and its Spirit is one that moulds itself into every vehicle and need for the accomplishment of the Divine Plan of Unity.

"But when some follow merely the hard and fixed letter of the Law, they deprive the Revelation of its elastic quality—The Spirit—and endeavor to convert it into a hard instrument of inflexible qualities."

At another time Abdul Baha said:

"In this day everyone must be tested, as the time of the Chosen Ones to prove their worth is indeed very short. The Day of Attainment is drawing to a close for them. The First Fruits must be ripened in Spirit, mellowed in Love and consumed by their self-sacrifice and severance. None other are acceptable as First Fruits and all that fail to attain to the standard through the tests are relegated to the many who are called.

"The more one is severed from the world, from desires, from human affairs and conditions, the more impervious does one become to the tests of God. Tests are a means by which a soul is measured as to its fitness and proven out by its own acts. God knows its fitness beforehand and also its unpreparedness, but man, with an ego, would not believe himself unfit unless proof were given him. Consequently his susceptibility to evil is proven to him when he falls into the tests and the tests are continued until the soul realizes its own unfitness, then remorse and regret tend to root out the weakness.

"The same test comes again in a greater degree, until it is shown that a former weakness has become a strength and the power to overcome evil has been established.

"Blessed are they who are the means of making unity among the Friends and pity on those who in the right or wrong are the cause of discord. For instance; when one is in the right in a

case in dispute and his minority prevents him from establishing that rightful matter, instead of agitating the subject, if he will humbly submit to sacrifice his position for the sake of unity and peace, God will accept that sacrifice and ere long the rightful matter will be established without any further dispute by the Divine Assistance; whereas, without such sacrifice and submissiveness great harm may ensue.

"The Friends must be prepared to efface themselves at all times. Seeking the approval of men is many times the cause of imperilling the approval of God.

"The worst enemies of the Cause are in the Cause and mention the Name of God. We need not fear the enemies on the outside for such can be easily dealt with. But the enemies who call themselves Friends and who persistently violate every fundamental law of Love and Unity are difficult to deal with in this Day, for the Mercy of God is still great. But ere long this Merciful Door will be closed and such enemies will be attacked with a madness."

"If you knew what great things would happen to the Cause after My departure, you would pray every day and night for My release and demise."

Prolonged Life and Immortality

By Arthur Edward Stilwell

Author of "How to Live and Live Longer"

If you wish to live and grow young, nothing will help you more than to be convinced that life is unending, to know that there is no end to existence.

You will sometime change your present mortal existence from a mortal to an immortal existence, but in reality you are

now and always have been an immortal, for in reality there is no death. There is no more end to life than there is an end to a wheel, and to the extent that you understand this, you will rise above the age thought and its mesmerism and grasp the possibility and desirability of keeping the body alive. What you will do or where you will be after this mortal body has been given up will not be revealed to you as it would interfere in the working out of your earthly scheme of life. The veil of the future is not even penetrable by the living. Even those with the clearest of visions have no power to discern the secrets of the coming years. The knowledge of whence we came and our destination are withheld from nearly all persons. This is an important part of the infinite plan of mortal existence. This impenetrable veil that separates us from the future enables us to concentrate on our present existence. If it were otherwise we would be distracted from our daily problems and unable to fully develop and round out our life here.

To be fully aware that this mortal life is a living reality and only a station in unending existence is the height of wisdom. With this abiding faith and unshakable conviction we are inspired and encouraged to live, not only today, but to live so that our next station of existence may be a more desirable one. Elysian fields are only gained by our elective choice. Predestination is born from the womb of our predestined thoughts and lives. We alone foreordain our future. Our future is in our own hands. We are free agents to climb the mountain tops of achievement or to descent to the valley of regrets. In our Fathers house are many mansions and these mansions are for us if we live lives that make us worthy of mansions. As surely as architects and masterbuilders erect on earth fair dwellings from mature designs and good material so we are builders of our future. If our daily life is fair and beautiful we shall feel at home when we arrive in these fair mansions that have been prepared for us in our Fathers house. But if our sowing here promises a good harvest we can remain here and enjoy reaping that harvest. We can rise above earth's mesmeric belief in the three-score-years-and-ten fable and await the harvest of our sowing and enjoy its fruition. The harvest time of life is the most satisfactory period of existence if the harvest is good. Some may desire to be-

lieve in three-score-years-and-ten as the allotted span of life thinking they may thus avoid the harvest of their sowing, but death does not prevent them reaping as they have sown for, "As ye sow so shall ye reap." This message of prolonged life will now come to man from many different sources. Individuals in all parts of the world will feel a compelling influence to give this message in varied forms, for this is the new truth that the belief of three-score-years-and-ten are barriers that prevent man attaining the full fruition of mortal existence.

The more willing you are to get in tune with this new truth, the more receptive you are, the greater benefit you will receive. This fable of three-score-years-and-ten is not only written on history's pages, but it is engraved on the folds of your subconscious mind and it will require more than the mere acceptance of this truth to eradicate it from this mortal record which as surely holds your future as the chrysalis holds the butterfly. And, as the butterfly is more beautiful than the caterpillar, so will your life be if you grasp the truth that age need not write its record in lines on the face and pains in the body but in brilliancy of the mind and joy in the heart that will come if we understand that years have constructive power, not destructive. Then each passing year will be golden with acquired knowledge and wisdom. Then years will be welcomed, not feared. Then mortality will merge into immortality with no pain or dread after years of usefulness have passed in the full vigor that comes from a living life; the life that is made up of years of fruitage which the acquired knowledge of passing years has given, not a life cut short just as the harvest of achievement is at hand.

It is man's inheritance to reap the harvest to which years of usefulness have entitled him and only the fear of passing years and decrepitude can take this inheritance from him. To fully grasp the fact that immortality is the reality—the creative plan of existence, makes the prolongation of life a much easier task, enables you to live and grow young.



“The World of Abdul Baha”

THE very title of Mary Hanford Ford's new booklet* on the Bahai Movement contains a volume of significance. “There is a world pictured in the words of Abdul Baha,” Mrs. Ford writes, “which is unlike anything mankind has known before. It is not the paradise of the socialist, the dream of the single-taxer, the empire of the capitalist, nor the arrogant scheme of the I. W. W. agitator. It contains, however, the idealism of the first, the humanitarian zeal of the second, the organization of the third, and the underlying brotherhood of the last. It exemplifies order and power dominated by love, and expressing the unified intelligence of the people.”

Here is the theme the author has set for herself—to evoke within our minds and hearts the “world of Abdul Baha,” the new world of unity, peace, brotherhood and awakened consciousness struggling to emerge through the ruins of the present economic and political order. And the author has successfully carried out her inspiring theme.

In a cheerfully orange-colored booklet, forty-eight pages long and small enough to carry in one's vest pocket, Mrs. Ford has brought together and co-ordinated in a most readable fashion the many economic and political implications of the universal spirit of unity burning like a flame in the teaching of Abdul Baha. No other Bahai work has yet accomplished just this result, and the booklet consequently is invaluable to the student of the Bahai principles.

Mrs. Ford dramatizes her argument by quoting Abdul Baha's own words, and quoting them against the background of the situation in which they were actually delivered. Many of her best points are presented merely by describing the conduct of Abdul Baha in a given situation—thus gaining throughout this booklet the reality and substance of life itself.

One realizes, in reading, that the power of Abdul Baha's

*The World of Abdul Baha, by Mary Hanford Ford. 48 pages, paper cover. Published by Reality Publishing Corp., New York City, 1931. Price 10 cents per copy.

words is that they come from a steadfast consciousness of that ideal world which in our minds merely comes and goes like the shadow of a dream. To know Abdul Baha is to become forever certain that the ideal world is rapidly materializing—for here is an actual flesh and blood inhabitant thereof, one who carries with him the undeniable tokens of the "triumph of reason" which is also the triumph of love. Abdul Baha exemplifies the power of human association on the spiritual plane. He manifests the law of co-operation.

While most "reformers" are but attacking evil, the sterile and demoniac method which Jesus so clearly condemned, Abdul Baha creates for us a vision of things better than in appearance they are. Walking toward this light, we find ourselves slowly but surely approaching the entrance of the mammoth cave which society has become. Of what use to cry out against shadows, when the entire cave is filled with gloomy night? But the vision which Abdul Baha creates is always rational, always logical, always possible in terms of our own environment.

Some day soon the people will realize the tragic incapacity of those they now accept as leaders of thought and influence. They will find that their loyalty and faith has been given to insatiate idols, devouring youth, strength, time, treasure and opportunity, rather than to the reality of Truth, the spirit able to organize greater and greater forms of government, business, law and creed and thereby solve the problems of the day.

How is one to tell the difference between real and false? Everybody knows that business is facing a world-crisis within the next few months. Everybody knows that the problem, serious as it may be, can be solved. Yet as the war came by default, so it seems now that by sheer inertia, indifference, fatalism, a period of panic has already become inevitable.

It is the faith of the students of the Bahai principles that, when all other possible remedies have been tried, the world will at last turn to Abdul Baha, recognizing in him a Legislator able to liberate the hidden, creative forces in the souls of men. If there are people who have come to regard the Bahai Movement as but one more creed among the confusion of creeds, or one more philosophy among the strife of schools, Mrs. Ford's booklet will undeceive them.

Not the least of the benefits to be brought about by the Bahai Movement will be the freeing of religion from the mass of superstition under which it now staggers, and proving that religion is, in reality, the "joy of the artist, the self-respect of the worker, the life-principle of the scientist, and the vision of the statesman." To quote again from Mrs. Ford: "It is a teaching through which God is again brought into intimate contact with life, as has been slightly outlined in the preceding pages, and through which the lovely mysteries of the spirit are made clear to every heart."

If you want to step outside the dreary and disgusting orgy of illusion which the newspapers still call "reality," and spend a few moments in a city of gold, of pearl, of fountain and of love—then read **The World of Abdul Baha!** H. H.

BAHAI ACTIVITIES

Letter from a young German girl in the Bahai Cause.

Today we are especially mindful of our Beloved Master, Abdul Baha, so many miles distant from us, whose light, however, shines brightly in our hearts.

Oh, what a great treasure, The Blessed Perfection, Baha' o'llah—may our life be a sacrifice to him—has bestowed upon us in bequeathing to us Abdul Baha as an inheritance and as the Center of the Covenant. With our whole heart we pray to God, that he may preserve us this treasure for a long time and that we may be privileged to be of assistance to him in his great mission, to establish the brotherhood of man.

I well remember the time Abdul Baha spent in Stuttgart and I am everlastingly grateful to my Heavenly father for having bestowed upon us the great bounty of being allowed to personally look into Abdul Baha's eyes and to hear the joyous message from his own lips.

How difficult it was for me, as a 17-year-old girl, to say good-bye to Abdul Baha, and ever since I have had the ardent desire to be privileged to walk near Abdul Baha to hear and inculcate the joyful message of God from his own lips.

I transmit to you, oh, Abdul Baha, sincere Abha greetings from my fiance, Walter Reinecker, engineer to whom I successfully gave the holy teachings.

I supplicate Abdul Baha, for His intercedence for him, so he may become illumined and God's blessing may be with him.

"A Branch Shall Grow"

(Isaiah 11—1)

By Edith Burr

I dreamt I lived beneath a golden Branch
 Of wondrous beauty—as God's love to me,
 Beside a pool I lay, from world-fret driven;
 Far down the hill, a piteous traveler came,
 Mantled with sorrow, shorn of happy mien,
 Unsandaled, naked, with red-blood defiled,
 Earth, satiated with her selfishness,
 Updriven by hunger, urged by direst need,
 Sought comfort 'neath the shade of the fair Branch;
 Toiled up the hill, carrying a stringless lyre,
 Impelled by music of the rustling leaves;
 Up through the darkling way drew slowly near,
 Stood silent by the water's verdant rim,
 Leaned o'er the edge, drank of the living pool.
 The waters bubbled high! with love anamoured,
 Earth knelt. The Branch of shining leaves hung low,
 Became a sudden burst of glory spread;
 A mighty area of radiant hope out-stretched
 Enveloped weeping earth with tenderness.
 Amid the fragrant grasses did I dream
 See quicken a light and light? Oh, did I dream
 A yearning heart had found that perfect lover?
 Under the luminous Branch apart I lay,
 No dream! Above, the perfume-bearing leaves;
 Within the pool, blue rills with purple flow:
 Tree—flower—wind with ecstasy are spent!

Paragraph contained in 61 Tablets received by Mrs. Florian Krug.

Praise be to God the Cause of God is developing in New York and the friends are in unity and concord. Mr. and Mrs. Deuth are exerting their utmost efforts in the publication of the journal "REALITY." The friends should help them.

(Signed) Abdul Baha Abbas.

May 28, 1921, Haifa, Palestine.

Supplication attached to Tablet received by Mr. and Mrs. Eugene J. Deuth.

Supplication:—"O God! Make this magazine a mirror of Truth that therein the Divine Significances may be reflected, the Mysteries of the Kingdom may be revealed, and that it may appeal effulgent and resplendent to the eyes of men. Thou art the promulgator of a publication that serves the world of humanity.

(Signed) Abdul Baha Abbas.

November 25th, 1920, Haifa, Palestine.

Extract from Mason Remey's Tablet.

Mr. and Mrs. Deuth are in the sight of Abdul Baha favored and esteemed. Verily they are engaged in service. Day and night they strive that they may awaken the souls, they write articles in a moderate tone, they do not rend the veil asunder, and thus they are praised and esteemed by Abdul Baha.

(Signed) Abdul Baha Abbas.

March 11th, 1920.

Extract from Tablet received by Ahmad Sohrab.

The Bahai Library in New York, truly I say is engaged in service and Mr. and Mrs. Deuth are in reality self-sacrificing and are the object of the Favor of Abdul Baha; but the believers must as much as possible assist this Library and the magazine "REALITY. Mr. and Mrs. Deuth are unable to bear all the expenses.

(Signed) Abdul Baha Abbas.

June 25th, 1920.

Cable received by Roy C. Wilhelm.

"PAY POUNDS SEVENTY REALITY.
ABBAS."

August 4th, 1920.

Extract from Tablet received by Ahmad Sohrab.

"Regarding the Bahai Library and the magazine "REALITY," truly I say they have great expenses. No matter how much Mr. Deuth may show self-sacrifice, he can-

not meet all the expenses. Therefore the believers of God—from amongst the rich must show forth the magnanimity regarding this matter, so that this Library and this magazine may continue forever. It is my hope that a heavenly blessing may be vouchsafed."

August 23rd, 1920.

(Signed) Abdul Baha Abbas.

Extract from Tablet received by Miss Ann Boylan.

Convey on my behalf utmost love and kindness to Mr. and Mrs. Eugene Deuth. They are verily active in service and exceedingly sacrificial. They should be delighted with the Bounties of God and not with the praise of the people of the world.

(Signed) Abdul Baha Abbas.

August 2nd, 1920.

Extract from Tablet received by Ahmad Sohrab.

I hope from Divine Bestowal that Mr. and Mrs. Deuth may find day by day a new confirmation.

(Signed) Abdul Baha Abbas.

August 2nd, 1920.

GIRLS SCHOOL AT HAIFA

Haifa, June 18, 1921.

Dear Bahai Friends:

I have been directed by the Holy Leaf, Rouha Khanom to ask you to kindly deliver a message from her relative to the institution of the Bahai Girls' School, which is to be established on Mount Carmel, to the readers of your magazines.

The message is, that as it is difficult and inconvenient for those who can only send small contributions towards the establishment of the school, the Holy Leaf has asked our dear sister, Mrs. Marjory Morten of 124 Waverley Place, New York, to kindly collect such contributions, give receipts to the contributors and turn over the funds to our dear brother, Mr. Roy Wilhelm, who has kindly consented to receive the small funds and keep them 'till they form an amount convenient for transmission.

Your humble servant in the love of the
Covenant of God,

AZIZULLAH S. BALIADUR.

From "N. Y. Globe"

By Dr. Frank Crane

We shall never build Cathedrals again, perhaps, for we shall never have that form of religious emotion that found expression in these imposing structures.

But there is no reason to suppose we shall never build structures as glorious.

In fact, we surely shall build them.

And it will be when once again we believe a great truth, or see a great vision, comparable to the faith of the thirteenth century.

That faith was in a One Vast Universal Humanity. Of course it was conceived of in theological terms.

Those terms are out of date. We shall probably not return to them again. But the Great Idea remains, even if its clothing is changed.

And that great idea is the Oneness of the Race. It is the Passion for Humanity.

It has always been the heart of Christian propagandism, though often distorted and caricatured.

But the one great thing about the Christian missionary is that he has preached that all men are brothers.

So far the world has got only as far as Patriotism. We can get excited over our national group, but not yet over the human race.

And the problem of the future is to develop the Humanity nerve.

This is in no way opposed to Patriotism; indeed, it operates to make Patriotism wholesome and not noxious.

This I have steadily preached since 1908.

And this is the one big idea which H. G. Wells sees issuing out of the greatwar.

The world's curse is war. War means conflicting patriotisms. And nothing can develop the kind of patriotism that co-operates and that means peace and progress, except the Passion for Humanity.

Writing on the "Future of Mankind" in *Le Progres Civique*, Wells says: "During the second half of 1918, there probably was no country where one could not find great numbers of men ready to die for President Wilson. A great hope radiated on Earth. It is that spirit which must be revived, which must be strengthened, amplified, fortified, if we wish to turn loose the great age of the new patriotism—the worldly one—if we wish to create a new loyalty, new devotion in the service of the Universal State which must be raised on the ruins of our present miserable institutions."

And when we get that new devotion we shall erect Cathedrals more splendid than Milan or Cologne.

Perhaps then we shall put up the great Memorial which George Grey Barnard has dreamed of erecting in "God's Thumb" on the Hudson.

In His Image and Likeness

By Eugene Del Mar

WE are told that man is made in the image and likeness of God. Is this the inspiration of wisdom or the expression of ignorance and egotism? Is it true? The mere statement by man that he is made in the image and likeness of God is no proof of the fact, nor does it even carry a presumption of truth.

Man is naturally an egotist and prone to claim for himself all possible honor and glory. Assuming his God to be possessed of all power and privilege and conceiving himself the most highly endowed of all creation, it is but as one might expect that he would claim for himself the closest relation to Divinity.

With man's development in understanding there came a time when he conceived God as a personal, absent ruler with arbitrary and absolute power, and there were men—rulers, kings, emperors—who claimed to command their fellow-men by virtue of their immediate kinship with Divinity, and who exercised prerogatives similar to those they had ascribed to Divinity. They

claimed to rule the earth, as the God of man's conception was assumed to rule the heaven of man's invention.

Man possesses a body which serves as the servant of his mind, which is the instrument of his Soul, or essential Self. At some remote past probably man was utterly unconscious of his Divinity, and also without the knowledge of his inherent ability to create the conditions of his mental and physical expressions.

The Soul, or essential Self, in the intimacy of its relation with God, creates its own mental expression and supervises the mental creation of its physical body. The Soul is the creator of its own expressions, and invisible Man has as his prototype an invisible ideal after which he patterns his own creation. This ideal is his God.

Basically, man fashions his mind and body in conformity with his concept of God, the Infinite, the Creator, the First Cause. Fundamentally, his mentality registers the fluctuations of his inner God realizations, while his mind is influenced by suggestions from without and manifests physically in the shape and form of the God of his combined spiritual realization and mental consciousness.

Does one realize his God as a Dual Being, as essential love and hate, good and evil, health and disease, attraction and repulsion?—well and good!—his mind is divided between the ideals of love and hate, good and evil, health and disease, attraction and repulsion. With him, it is as ideal and meritorious to be the one as the other. His love is always subject to be influenced or even neutralized by hate, and so with his good, his health, his attraction.

Each of his constructive ideals may abdicate at any time in favor of its assumed rival and opposite. To him life becomes a great battlefield, and no success is complete, no victory is final. There is constant opposition and conflict, with resultant wear and tear, until the machinery gives out and is scrapped for future remodeling.

With the dual conception of God, when one opens himself to spiritual realization the mold he offers for filling is a dual one; and when he receives sensory impressions they register duality.

One's God being dual, his mentality is dual, and his interpretation of nature is equally dual. He lives a dual personality; and

as his ideals are opposite and contradictory, when in harmony with one of them necessarily he is at discord with the other.

His conception of the Universe is dual, his conception of nature is dual, and his conception of the self is dual. Fighting himself, at enmity with himself, inconsistent, incongruous, pulled one way and then the other; is it any wonder that this is a sick world, and most everyone in it diseased or lacking in ease?

Truth always accommodates itself to the individual consciousness, and to one who believes in the two opposites these are to him the two great Realities. When one's consciousness functions in duality, his life is a constant battle, and a world that worships duality invariably is a fighting world.

It would seem evident that man's fundamental estimate of himself is embodied in his understanding of God, the Infinite, the All. The mold of this estimate is filled interiorly from spiritual sources and exteriorly from sensuous suggestions; both of which give complete confirmation of each man's estimate of God and himself. This is one of the wonders of universal law; as does the subconscious mind, so the universal law accepts one at his own estimate, and reacts as it is acted upon.

There is but one conception of God and man that will free the mind, and therefore the body of man; not duality but unity, and unity of that quality that reveals itself only as Identity. Not merely a unity of separate factors that fit together, but an essential Oneness. Not merely a combination of parts, but One and One only; with each and every part equally necessary to and inseparable from the One.

"God is One and I am One with God. God is Love, and I am One with Love. God is Universal, and I am Universal. Whatever God is that I am."

With this conception, one opens himself to the universal; he partakes of it and it of him. With the growing realization of this one is infilled with and impressed by the universal, which in turn he expresses. With the inflow of universal love, all lesser aspects of love are purified and exalted. With the influx of universal health, all disease is purged and obliterated. With the intensifying of universal attraction, all resistance and repulsion ceases.

With this intensifying of universal realization the sense of separation fades and vanishes; the acceptance of necessary in-

justice and inequality becomes increasingly difficult until it is impossible; the former oppositions and hatreds evaporate; one becomes free in his detachment from non-essentials; and he radiates universal sympathy and kindness in his love for All That Is.

Man is and ever must be "in the Image and Likeness of God"; for man is a creator and both his mental and physical make-up are determined or dictated by himself. He opens or closes himself to the inflow of spiritual realization; he forms the mold which his realization fills; and the mentality permeated by this realization interprets the outer world in terms of its own inner development.

One senses the world with the same mentality that realizes God, and the fundamental attributes of one's God are discerned by him in the material world in which he lives. This is inevitable. One interprets the visible in the light of the invisible. One's ideas are fashioned within the compass of his ideals, and it is along these lines that one interprets the material world.

It is in the nature of things that the freedom of the Universe is conferred upon one to the extent of his understanding of Truth; that the infinite forces infill one in the degree that he opens himself to them; and that he opens himself to them proportionately as his understanding broadens toward the universal. With an understanding functioning permanently in the universal, one would realize continually his Oneness with God and Truth.

"Luke the Physician"

By George Davidson Buchanan, Ph. D.

IF you say to me "You are a body and have a soul," I contrance. Most of the people of the world think they have a body dict you. I am a soul and have a body. That is the difference and perhaps have a soul, they are not and perhaps their neighbors are not sure also. But if I am a soul and have a body I have a certain responsibility to that body as that which contains the soul. And therefore in providing for that body there has

come into existence a profession which has been of great service to all humanity. It had, and still has, great power as well as great influence. In the social structure the medical profession holds a high place. To banish it from the communities of the earth would not bring so much joy and happiness as some people think, who enjoy good health. People who have never been sick sneer at the medical profession, but when they get ill they turn to the medical man. They go to the very man they have no faith in.

One of the best examples of this profession in the ancient times was the disciple Luke, and had he been nothing more than a physician, we would not have heard of him. Little is known of him but what is, makes him an interesting character. Remember he wrote the gospel which bears his name, and that there are features about that gospel of which perhaps you are not aware. It is written in the most scholarly manner, it is written in the best Greek known in those times. The Greek of St. Luke is far superior to any of the other gospels. There is a tradition that he was one of the two mentioned, walking on the road at Emmanus. You will remember Christ saw two men walking and it is supposed that Luke was one of them. But we do know that he was a physician, a reporter and a healer during his missionary journeys. When you study the description and the writing of the Acts of the Apostles you are studying the work of Luke. That is why it is intensely interesting, because it is written in such a scholarly manner. Wherever Luke went he went as a Christian translator, reporter and gentlemen who was ready, not only to devote himself to the service of healing men's bodies but likewise to healing the souls of men. He healed both soul and body. That is nearly all we know of him, only let me ask you to remember that while the physician is the healer of the body of man, he emanating the example of Luke, should also use his best endeavor to be the healer of the soul of man.

Let us look at the medical profession, or the physician, as a healer. At once we feel, standing before a good representative of that profession, a sense of reverence. We ought to feel it, at any rate, when we look at the man and see him spending his time ministering to the suffering of others. What greater position can any man occupy? And if he be a physician who min-

isters not only to the body but to the soul of humanity—how much greater is he?

And this healing power is a Divine Power for we have it in the Great Physician himself. I suppose the measure of any man's standing in the community is what success he has in his profession. "How does this doctor succeed—how many cases does he have" is a question often asked. How much does he really do for the benefit of the community and the individual and how many cases come out healed is what should be considered. These are the important points, and if a man is a doctor he begins by showing, not how brilliant or how wonderful he is, but to use his best endeavors to heal, whether the patient lives or dies.

A great French surgeon was once talking to Sir Ashley Cooper and, in speaking of an operation which was considered rather difficult, he said he had performed that operation eighty times. "Well," said Sir Ashley, "I have had a large experience in London, and I have only performed that operation six times." The Frenchman then asked how many he had saved, "I saved five out of the six," replied Sir Ashley. "How many did you save?" "Oh," said the Frenchman, "I didn't save any—they all died—but it was a brilliant operation." Among men it is the brilliance which counts. Among men it is the show that is material, but it is not the show, it is the more important principles of spirit and of life that we would discuss among the ethics of the medical profession. We look upon the medical man—we see how near he is to humanity—much nearer perhaps than any other. It is the physician—the family physician who sees you first in the world, to bid you welcome and he is with you in your last hours before you die. And if he be a true man, a Christian gentleman, a physician of Luke's type he is a physician to your soul. There is nothing in the community that can do so much to complete happiness both physical and spiritual of a Christian family than the presence of the family physician. He can do far more good than priest or minister, for they tell him all their troubles of body and mind and—if he be a spiritual man—their spiritual troubles as well.

(To be Continued)

REALITY

*A Magazine Devoted to the
Elimination of Prejudice,
Religious, Racial and Class*

A Magazine of Constructive Thought

The Great Bahai Temple. Editor

*Abdul Baha's Message to the World
of Science.*

*The Empire of the Soul.
Arthur E. Stilwell*

*The Manual Laborer.
George Davidson Buchanan*

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THE ONENESS OF MANKIND

TWELVE BASIC BAHAI PRINCIPLES

1. The oneness of mankind.
 2. Independent investigation of truth.
 3. The foundation of all religions is one.
 4. Religion must be the cause of unity.
 5. Religion must be in accord with science and reason.
 6. Equality between men and women.
 7. Prejudice of all kinds must be forgotten.
 8. Universal peace.
 9. Universal education.
 10. Solution of the economic problem.
 11. An international auxiliary language.
 12. An international tribunal.
-

These twelve basic Bahai principles were enunciated by Baha'o'llah over sixty years ago and are to be found in his published writings of that time.



The Great Bahai Temple of Chicago

The Bahai Movement

Rapidly spreading throughout the world, and attracting the attention of scholars, savants and religionists of all countries—oriental and occidental

For the information of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: the religion of the disciples of Baha'o'llah, an outcome of Babism. — Mirza Husian Ali Nuri Baha'o'llah was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'o'llah has known how to transform Babism into a universal religion, which is presented as the fulfilment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna, and the,

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Atheists a better social organization! Baha'o'llah represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahaism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and His Manifestations. . . . The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," Baha'o'llah has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—Nouveau Larousse Illustré, supplement, p. 60.

Why "Reality" Condemns the Klu Klux Klan

There is a law coming into consciousness today which is the foundation of a new civilization. It is the law of brotherhood, the law of love, the law expressing the Oneness of Mankind. REALITY stands for this law. It means the elimination of race prejudice, the disappearance of nationalism and the rise of internationalism, the melting of race patriotism into world patriotism, the smashing of class feeling and sect feeling, the welding of disunities into unity. Baha'o'llah said: "Let not a man glory that he loves his country, let him rather glory that he loves his kind."

The Ku Klux Klan teaches hatred and extermination of Jews, Catholics and Colored Americans. It preaches that odious doctrine of "America for Americans", which would suspect and loathe all persons not born on American soil. It lives by terror, glories in the law of force, delights in secret assassination, and intends to dominate communities by the constant display of frightfulness which will incite slavish fear.

It is like a sudden revival of the ninth century in the midst of this enlightened twentieth one, or it is an unexpected resurgence of the "buggerman" who we feared would "get us" when we were very young. But this "buggerman" is for grown-ups, and has borrowed some sheets from the cemetery to intensify his horrors.

Let us drive this ugly thing back to the limbo from which it has been dragged. We recently fought and won a great war in order that peace might be established everywhere and tyranny and cruelty be banished from the world, and shall we tolerate the existence among ourselves of an organization which is founded to perpetuate lynching, lawless power and the worst kind of prejudice? Nobody enjoys the sensation of gooseflesh, and there is a creepy feeling about hair rising on the scalp which is not agreeable and should become impossible in a great republic of the New Day, which believes in God and tries to keep even its policemen in order.

REALITY advises that we scatter the Ku Klux Klan to the four winds and bury all its Kleagles, and then immediately proceed to send chicken dinners and blankets to all the jobless men sleeping in the parks.

REALITY

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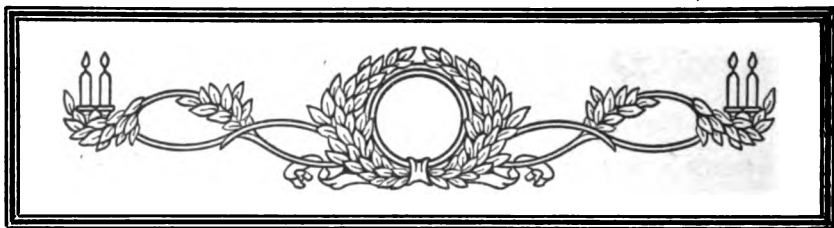
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The Great Bahai Temple in Chicago

THERE are many people asking questions about the great Bahai Temple in Chicago, and they express a diversity of opinion. Why should we build another church?—some ask—we have too many churches already, too many cults and sects have put up buildings. And others say, it is a wicked thing to collect money to erect another costly edifice for worship, when there is such misery in the world which clamors for relief.

But in the word “worship” lies the answer to all the questions. The world is dotted over with buildings for religious assemblage, but it has exceedingly few places of worship. It was not so in an earlier day. Up to the 14th century the Christian churches and Mohammedan mosques were to a great extent centers of worship, not social centers. The Jewish synagogues have long been buildings for the exposition of dogma and the maintenance of theological systems which have superseded the great spiritual glory of their ancient faith.

The mighty cathedrals of Europe were founded originally as places of prayer and worship. They were spots sheltered by a roof where one could pray in quiet and without danger of disturbance. Immense in size, many columned, full of shadowy distances, it was easy to disappear in them, and close to a lovely pillar one, could pray for hours, and lose the world.

The entire service of the early church, which survives in the rather ornate ritual of the Catholic and Episcopal churches was designed for the expression of worship and the union of the soul with God. As the intellectual being lost this capacity for spiritual absorption the great music arose providing with its emotional stir that meeting of soul and spirit which had become more difficult as intellect gained new positiveness, so the masses of Palestrina, Bach and Beethoven filled the heart with that exaltation which could no longer be attained through prayer alone. And the people quite forgot that in the earlier day all music except the solemn chanting of men's voices was forbidden.

There was little preaching in those days. An intellectual and brilliant sermon was unheard of. People did not look to their pastors for brilliant sermons, but for loving service and counsel, which later degenerated into "confession."

Then came the reformation in the middle of the 16th century, in which intellect usurped the place of the spirit, and worship as a spiritual element in religion was almost forgotten. It was necessary that mankind should go through this experience of intellectual positivism in order that the intellect might gain the capacity of discernment which enables it to discriminate between superstition and spiritual insight, between theology and the teaching of the spirit. But the loss was temporarily great, because the churches were deprived henceforth of the vibration of worship and prayer, and became social and welfare centers, places of intellectual entertainment.

The world lost the sense of prayer, the sense of God. In the early days the church was the people's house and the house of God and was never locked. Reverence for it was so great that no one would touch its treasures, and its doors were always open; men, women and children were always praying there. One could never enter Notre Dame or the Cathedral of San Marco or the great Rheims Cathedral and not find there many souls lost in prayer, in communion with God. And what is the result? That as one enters those sacred places and sits quietly, the sense of God comes to the mind, peace enters the soul, and one communes instinctively with the Heavenly Father. It is as if the whole lovely interior were filled with the white flames of prayer which have been rising there for centuries.

We have no spot like that in all the great United States of America. In St. Patrick's Cathedral you do not feel it, nor in St. John the Divine. It is not evident in Trinity, nor in the dear little old church of St. Marks. In fact it is not present in cathedrals of modern structure, like the new Catholic Westminster of London, or the great church of the Sacre Coeur on the hill of Montmartre in Paris. It seems that this element of spiritual worship must be inherent in the structure itself and be maintained in its worship constantly. This was the fact with the early cathedrals, and it will be the same with the Bahai Temple in Chicago, far more positively than in the case of any modern structure for worship.

It is of heavenly origin. It came through the fortunate brain of Louis Bourgeois, its architect, but, as Abdul Baha says, it was given to him from Baha, the Glory, and in every element of its creation vibrates the feeling of worship and the Divine Presence.

This spiritual quality is so impregnated in its structure that it is not like other buildings the result of unity in the hearts of men, but in fact creates that unity. Abdul Baha has said this about the Temple again and again. It is not an expression of what has risen in the conscious mind of the world, like the Gothic art of the 13th century, but of the divine creative power behind that. This is why it came perfect in design through a human mind, and not slowly after many preparatory steps had been taken. And this is why its vibratory power will be so mighty as soon as it begins to arise. It will stir the feeling of unity in men's minds, it will go far to create the millenium of peace, of which we are all dreaming. For this reason the world is interested to create this masterpiece as soon as possible; not because it is the most beautiful thing in architecture, not because it is an illuminating demonstration of what inspiration can do for art, but because as it rises it will stir all hearts to a new and universal melody, restore worship to mankind, break the barriers of all sects, and rouse in every mind the latent consciousness of brotherhood, which when it is awakened, will render war impossible.

I am aware that this will sound to some readers like superstition, but Abdul Baha has said it, and it has been demonstrated

by the singularly musical and powerful vibration of the temple model, which affects all hearts, when it is seen, and leaves an indelible impression of unity and Divine Presence. Imagine a structure on these lines rising in the air in any locality, and it is like a Holy One come to live upon the earth. But this Holy One every one can see, every one can touch, His divine voice penetrates everywhere, reaches all hearts, stirs all souls! Ah, let us build quickly this heavenly masterpiece! Let us sell our houses, our clothes, and work with our hands, that soon—soon—the walls of the exquisite structure may rise and its paeon of love of brotherhood and universal peace may echo in each mind, soul and heart.—The Editor.

To the World of Science

Address Delivered by Abdul Baha at Stanford University,
Palo Alto, Cal., October 8, 1912, 10:15 A. M.

Translated by Dr. Ameen Ullah Fareed. Stenographically
reported by Miss Bijou Straun.

Introductory remarks by President David Starr Jordan.

IT is our portion to have with us, through the courtesy of our Persian friends, one of the great religious teachers of the world, one of the natural successors of the old Hebrew prophets.

He is said sometimes to be the founder of a new religion. He has upward of three millions of people following along the lines in which he leads. It is not exactly a new religion, however. The religion of brotherhood, of good will, of friendship between men and nations—that is as old as good thinking and good living may be. It may be said in some sense to be the oldest of religions.

He will speak in Persian. He will be translated by Dr. Ameen Fareed, a graduate of the University of Illinois and also of Johns Hopkins University.

I have now the great pleasure, and the great honor also of presenting to you Abdul Baha.

—the senses. In the human kingdom it is imbued with certain qualities peculiar to the human state.

Hence it becomes evident that every single element of phenomena is subject to transferences in myriad forms and manners, and in every form it has its peculiar virtue. Thus it becomes evident that phenomena, fundamentally, are one; that is to say, existence is fundamentally one.

If all phenomena in existence are possessed of that oneness, how much more should man possess that oneness in its state of idealism?

It is evident that ideality, as regards oneness, is expressed only in the human kingdom.

Verily, the origin of material life or existence is oneness, and its termination is the self-same oneness.

With all this fundamental unity of all phenomena, is it becoming of the world of humanity (which fundamentally is one) ever to wage war, or entertain strife?

Man is the noblest of creatures. He is possessed of the mineral virtues in his body. He is possessed of the vegetable virtues, to-wit: the virtue augmentative, the power of growth. In the animal kingdom he presents certain qualities, or functions, peculiar to the animal state, because he is possessed of sensibilities plus the human qualities, and that is a sound mind.

Considering this great oneness, is it behooving that man should ever think of strife and sedition? Is it meet that he should wage any war when all phenomena are at peace and interdependent? All the elements are at peace. Is it meet that man, who is the noblest of creatures, should remain ferocious? God forbid such a state!

Consider, when these contingent elements enjoy a state of commingling, or fellowship, then the result is life. It is freshness. It is radiance. It is comfort. It is composure and conducive to life.

Just now, these phenomena, which you observe here and there, are all at peace. The sun is at peace with the earth upon which it shines. The zephyrs are at peace with the trees. The elements are at peace. When the least injury attacks them, when the least inharmony and discord occur among them, do you know what happens? You will have the San Francisco

earthquake and fire. That is the result of war among the elements. Just a little quarreling will result in a big fire, such as you had in San Francisco a few years ago, and all its attendant losses.

This is in the mineral kingdom. Then consider what will be the result of discord, sedition and war in the human kingdom, a superior kingdom of creation. How great will be the attendant catastrophes! This is especially so when we regard the fact that man is endowed by God with mind and intellect. Verily, mind is the noblest gift of God. Verily, it is a faculty which is an effulgence of God. This is manifest and self-evident.

For instance, consider how all phenomena other than man are subjects or captives of nature. They can not deviate one hair's breadth from the postulates of nature. For example, the sun, this colossal planet, is a captive of nature. It can not deviate one hair's breadth from the laws of nature. Likewise, all these great planets in this interminable universe are captives of nature. They can not deviate one hair's breadth from the regulations of nature. This earth of ours, this sphere, is subject to nature.

The mineral kingdom in its entirety is subject to nature. The vegetable kingdom, with all its processes of growth, is the captive of nature. The animal kingdom is the captive of nature. The elephant, large as it is, with all its huge body, can not deviate one hair's breadth from the institutes of nature. But this little man, small as he is, with his weak body, because he is confirmed by the mind, which is an effulgence of the Divine effulgences, can break and explode the laws of nature.

For example, according to the rules of nature, man was destined to be a denizen of the earth. He was to inhabit only the earth, but through the application of his mental faculties he breaks this law, and becomes a bird, and soars in the air. He becomes a fish, and in a submarine investigates the secrets of the sea. Or he builds a fleet and sails over the seas, thus breaking a law of nature.

All the sciences and arts which you now enjoy were once mysteries of nature, and according to the mandates of nature they should be hidden and latent. The human intellect has

broken this law and discovered the realities of objects. It has taken these mysteries out of the plane of invisibility and has brought them into the plane of visibility. It has classified these laws, this being contrary to the postulates of nature.

For example, electricity was once one of the hidden or latent mysteries of nature, and it should have remained hidden, but the human intellect has discovered it, has broken the law of nature, and out of that invisible treasury it has taken this energy and brought it on to the plane of visibility. Little man takes such a rebellious force as electricity is, and arrests it in an incandescent lamp. This is extraordinary. It is beyond the ken of nature. In a few moments the East can communicate with the West. This is a miracle. This is beyond the power of nature. Man takes the voice and arrests it in a phonograph. The voice naturally should be a free agency, for the law of nature thus demands, but man takes it and puts it in a box. This is against nature's law.

In all the other little things man changes the ways, and all the other discoveries were mysteries of nature. According to nature's postulates they should have remained hidden, but this human mind, which is the greatest of Divine effulgences, has verily broken the law of nature, and is constantly taking out of nature's laboratory new and fresh things.

Having such a great bestowal of God, which is the greatest potency of the world, is it becoming of us to remain still like the ferocious animals, like the wolves fighting each other, killing each other? This is contrary to the law of nature, to the world of humanity.

If the animals exercise ferocity, it is simply for their sustenance, and they are free from the benefit of intellect. They are not reasonable, and can not discriminate between justice and injustice, and therefore they are excusable. But man, when he exercises ferocity, does not do it for his food or sustenance. He does it for greed. Then is it becoming that such a noble creature, with such a delightful creation, with such a sound mind, with such lofty thoughts, with all the scientific achievements, with all these liberal thoughts, with all the new discoveries, with all the great achievements of the arts, with all the

possibilities facing man as to his perceptions becoming keener, as to achieving noble things in life, for him still to go on to the battlefield, to spill the blood of his fellow men?

Man in this world is the edifice of God. He is not a human edifice. If you destroy an edifice built by man, the owner of the house will feel grief indeed, and will feel wrath against you. How much more it is when man is destroying an edifice founded by God! Undoubtedly does he deserve the wrath of God.

God has created man noble. God has created man a dominant factor in creation. He has specialized man with particular bestowals. He has conferred upon him mind. He has given him perception. He has given him the faculty of memory, the faculty of discrimination. He has endowed him with keen perceptions—the five senses.

With all His good gifts to man, which were to make him the manifestation of virtues, which were to make him as a radiant candle, which were to make him a source of life, which were to make him an agency of constructiveness—shall we now destroy this great edifice of God? Shall we destroy, from its very foundation this great body social or politic?

When we are not captives of nature, when we can control ourselves, shall we allow ourselves to be captives of nature and act in accordance with the exigencies of nature?

In nature there is the law of the survival of the fittest. If humanity be not educated, then, according to the natural institutes, the law of the survival of the fittest will demand of man supremacy.

What is the object of all the schools and colleges? What is the basis for the universities?

They are for the purposes of rescuing man from the exigencies of nature, to relieve or rescue him from the defects of nature, and to endow him with the capability of controlling the benefits of nature.

Consider. Were you to relegate this plot of ground out here to nature, leave it in its primordial status, it will become a thorny place and useless weeds will grow therein, but when we cultivate it it will become fertile soil, yielding a harvest.

Were you to leave these mountains to their original state, they would become jungles with no fruitful trees. When cultivation is followed, then these gardens will yield fruitful trees, and then yours will be a variegated flower garden to enjoy.

Then the world of humanity should not be left to its naturalism. It is in need of education, and according to the Divine education must it be educated. The Holy, Divine manifestations of God were teachers. They were the gardeners of God in order that they might transform these jungles into fruitful orchards and make of these thorny places delightful gardens.

Then what is the particular function of man?

It is that man should rescue himself, save himself, from the defects of nature, and become qualified with the ideal virtues.

Is it behooving for us to sacrifice these ideal virtues and these possibilities of advancement? God has endowed us with a power whereby we can even overcome the laws of nature. Ours is the power to wrest the sword from nature's hand, and then use that sword against nature itself. Is it meet that we should be captives of nature still, and act according to the exigencies of nature, which demand the law of the survival of the fittest? Shall we allow no difference to exist between us and the ferocious animal by exercising a ferocity like unto it?

There is no baser state than that of the ferocious type. There is no greater degradation for man than this. There is no worse debasement than the battlefield. It is the cause of the wrath of God. It is the cause of the destruction of the foundations of man.

Praise be to God, I find myself in an assemblage the members of which are all peace-loving, and advocates of international peace, the thoughts of all being for the oneness of humanity, and the ambition of all being service rendered to the cause of humanitarianism.

Thus I supplicate God that He may confirm and aid you, that each one of you may at last become a professor emeritus, that each one of you may become the cause of spreading science, that each one of you may become a standard bearer for peace and a band connecting the hearts of men.

His Holiness Baha'o'llah fifty years ago declared the necessity of peace among the nations, and the necessity of liberalism

in the form of peace among the religions. He declared the necessity of peace among the races and peace among the countries. He says that the fundamental basis of all religions is one, that religion was aimed to be a bond to unite in fellowship all men, that the differences which have arisen are due to blind imitation (or dogma), and that these dogmatic institutes are distinct from the foundations of the prophets; that because the blind imitations are various, they have caused differences and sedition, but that if the reality underlying religious teaching should be investigated, all the religions will be unified, that religion will be the cause of unity and accord, the cause of binding together the hearts.

If religion proved to be the cause of dissension and discord, He declared, it is better to do without religion entirely, for religion then is a harm, and the absence of that which is a harm is better than its presence.

Religion was destined to be a remedy of God. It was to be a panacea for the ills of humanity. It was to be a salve for the wounds of man. But if its misapplication, or misuse, has caused such a havoc, causing battle and war among men, causing bloodshed among humanity, irreligion is better than religion.

He emphasized international peace exceedingly. He declared humanity to be mankind—one. All are the progeny of Adam; that is, they are the lineage of one personage, one family. However, it has become such a big family, such a large family! You can not conceive of various races or distinct types in one family. If some of the members of a family were of a certain person, and if some were members or the offspring of another person, in other words, if we had two Adams for our father, then we might say we had some difference. But because we belong to one progeny, one family, and they are not various or divergent, therefore such names distinguishing one from the other, as "this is Italian, this is German, this is French, the other is Russian"—this is nonsense. We are all human, and we are all the servants of God, and we all come from Mr. Adam's family. Then what is all this superstitious idea?

All these distinctions or boundary lines have been created by people who were despotic. Their aim was fame, their aim

was conquest of land, and they made use of this patriotic feeling.

They themselves enjoyed luxuries in their lofty palaces, surrounded with every ease and affluence, enjoying the most delightful food, enjoying feathery couches for sleep, and for exercise preferring the ball room. To the poor people—the farmers, the laborers, the soldiers—they said: “Go to the field.” The others said: “You are ourselves. We are captains and officers; you are soldiers. Go to the battlefield.” The others said: “You are destroying our homes. Why?” They answered: “Because you are Germans; we are French.” But those who instigated it were all self-occupied. They did not let go of their pleasure. But the blood of the innocent poor was shed. For what? For a superstition such as “this is German, the other is French,” when both are human; both belong to Adam, one family, one people.

This prejudice, or limited patriotism, is so often used when patriotism in the larger sense includes all nativities. There must be peace among all nations.

God created one earth, one sphere, one globe, and one mankind. This earth was to be the habitation of man. But we have come forth and have imagined certain superstitious boundary lines.

They are purely imaginary, yet we pronounce one section Germany, the other France, and we let them fight. We say: “O, this is Germany; this is patriotic; this is a great country and should be helped and assisted,” but of the other we say: “Let it go down; let us destroy it; it is evil; it is a bad country; the people ought to be killed.” Why?

The line is imaginary, absolutely, and for these imaginary boundary lines is it becoming for the precious blood of man to be spilled, and for him to behead his fellow men? For what?

After all, a claim for territory is a claim just for the dust, the love of, or attachment to, dust. Did you even stop to think that we live on this earth of dust for a few days, and then we remain beneath it forever? So it is our graveyard eternally. Is it becoming of man to fight for his graveyard, which devours him, an eternal cemetery?

For man to fight over his grave, to kill one another for his

grave—what an ignorance! What an inadvertance! What a thoughtlessness on the part of man!

I hope that you people are reasonable enough not to fight over your graves, and that you will enjoy the utmost of fellowship, like one family—brothers, sisters, mothers, fathers—enjoying peace and having a good time.

Closing Remarks by President Jordan.

We are all under very great obligation to Abdul Baha for this illuminating expression of the brotherhood of man and the value of international peace. I think we can best show our appreciation by simply a rising vote of thanks.

Abdul Baha at a Salvation Army Shelter

(In London, 1913.)

On Christmas night Abdul Baha visited the poor of the Salvation Army Shelter, Westminster, where each year a Christmas dinner is provided for those who have no homes and no friends, and, but for the shelter, would have no lodgings. There were about 1,000 present on this occasion. It was a most impressive scene—the dinner for the homeless and the Master from the East delivering Christ's message to the poor. As a true test of attention many of the hungry men forgot to eat and listened intently. In conformity with the wonderful tact Abdul Baha displays on all occasions, his message to the homeless was simple, direct and short.

I feel tonight, he said, great joy and happiness to be in this place, because hitherto my meetings and visits have been mostly with the poor, and I think of myself as one of them. My lot has ever been with those who have not the goods of this world. The world consists of brothers. The poor have ever been the cause of the freedom of the world of humanity; have ever been the cause of the upbuilding of the country; and have ever labored for the world's production. The morals of the poor

have ever been above those of the rich; the poor are ever nearer to the threshold of God; the humanitarianism of the poor has ever been more acceptable to God. Consider his holiness Christ. He appeared in the world as one of the poor. He was born of a lowly family; all the apostles of Christ were of humble origin and his followers were of the very poorest of the community. This is what Christ states in the gospels, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." This testimony of Christ to the exalted state of the poor ones is sufficient. It is easy for the poor, very easy for them, to enter into the kingdom of the Almighty. The poor have capacity. They are favored at the threshold of God. If wealth was a necessity, Christ would have wished it for himself. He lived a simple life, and one of the titles of Baha'o'llah was the "poor one." In Persian his title was "darvish," and that means one who has not a slave. All the prophets of God were poor. His holiness Moses was a mere shepherd. This will show you that in the estimation of God poverty is greater than the accumulation of wealth—that the poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy. Consider that the poor are not born in a state of solvency; they are not tyrannous. All the tyranny and injustice in this world comes from accumulation. The poor have ever been humble and lowly. Their hearts are tender. The rich are not so. Sorrow not, grieve not! Be not unhappy because you are not wealthy! You are the brothers of Jesus Christ. Christ was poor. Baha'o'llah was poor. For forty years he was imprisoned in poverty. The great ones of the world have come from a lowly station. Be ever happy; be not sad. Trust in God, and if in this world you undergo dire vicissitudes, I hope that in the kingdom of God you will have the utmost happiness.

In generous conformity with Baha'o'llah's teachings that "our words should not exceed our deeds," the Master left twenty sovereigns and many handfuls of silver with Colonel Spencer of the Salvation Army so that the poor might enjoy a similar dinner on New Year's night. Colonel Spencer told the men that they were to have this New Year's dinner in Abdul Baha's honor. The Master was just leaving the hall when this announcement

was made. With one accord the men jumped up and, waving their knives and forks, gave a rousing farewell cheer.

Before leaving, the Master was shown all over the shelter, and at the outer door he said to the officer in charge: "May God prosper you! May you all be under the protection of the Almighty!"

Earth Life.

The work of the world begins
The work of my heart stops
For the work of the world
Is a thing I hate.

Creeping forth from the shadows
Hurrying, scurrying, by—
Cheating, lying, stealing—
Madly on to its fate—
Crawling o'er dead bodies
Sucking the life away—
Shrieking with wildest laughter—
Dancing about its prey—
Is the world a place to live in—
With its horror and despair—
With its absolute reversal—
Of the things that God made fair.

The Spiritual Reason for the Mashrak- El-Azkar Being Built in Chicago

Copy in part of an article written by me which appeared in the "International Psychic Gazette" in 1914—published in London, England.—L. R. Waite.

In a book entitled, "Reminiscences of Early Chicago," by E. O. Gale, this quotation is found, from a letter written by the brave and distinguished explorer, Robert Cavalier de La Salle, to a friend in France in 1688, which reads: "After many toils I came to the head of the Great Lakes and rested for some days on the bank of a river of feeble current, now flowing into the lake, but which occupies the course that formerly the waters of these great lakes took as they flowed southward to the Mississippi river. This is the lowest point in the great divide between the two great valleys of the St. Lawrence and the Mississippi. The boundless regions of the West must send their products to the coast through this point. This will be the "Gate of the Empire," this the seat of commerce. Every thing invites action. The typical man who will grow up here must be an enterprising man. Each day as he arises he will exclaim, "I act, I move, I push" and there will be spread before him a boundless horizon, an illimitable field of plain activity. A limitless expanse of plain is here. To the East is water and at all other points land. If I were to give the coming city a name I would derive it from the nature of the place, and the nature of the man who will occupy this place—Ago—I act, and Circum—all around, Chicago."

This prophesy of La Salle's given when "wilderness was king" when no material foreshadowing of such a city could be seen, has, as all know who have seen or read of Chicago, been literally fulfilled, and the spiritual significances of his words ever grew greater as we consider them. Truly no city in the world could so materially express all that the Bahai Mashrak-El-Azkar stands for as does Chicago, or the name given it by the Frenchman—"Circago." I act all around.

One point he emphasizes means much: "To the East is water, and at all other points land." What a deep spiritual truth is this. Water ever symbolizes the Spirit and the East the rising point of the Sun of Truth, all other points are but material ones and are refreshed and enlightened from this One Point.

Again he states that "it is the lowest point in the great divide," the lowest point in a circle of existence is next to the first point of ascent, and, from the manger, comes forth the Christ-child consciousness.

Chicago has risen like a phoenix from the ashes of her old dead self, and through the fire of trials has been prepared to be the first Mashrak-El-Azkar city of America, and it is because this great spiritual light is focused there so intensely, that the shadows seem the blackest, but this proclaims the presence of the Light.

It stands like a mighty hub in a wheel; from every side are incoming railroads and navigation lines; to all the world she exports material food, and is fast becoming a center of Sciences, Arts and Occult Organizations, thus spiritual reality must be back of this material reflection, and thus the Mashrak-El-Azkar will be the perfect outward expression of these Spiritual Truths, with it. It will "act all around" with its nine avenues of approach to (it's heart or hub) i. e., the Temple, wherein man may enter regardless of race, color, religion or creed and commune with his God, coming away re-enforced and putting forth the fruits of that holy communion in DEEDS, for one of the fundamental principles of the teachings of Baha'o'llah is that "labor is worship" and "man is judged by his deeds and not his words."

The accessories, or buildings connected with the Temple, which as a whole form the Mashrak-El-Ezkar will be the outward expression of this Truth, here the "fruits of the spirit" in actual material activities will be manifested. From these accessories it will give forth knowledge, light, comfort, healing, and general help to all, and the Spiritual Food of the soul's existence.

The Temple will stand high above all the other buildings and when completed can be seen by all outgoing and incoming mariners. At this point is the entrance of the great Drainage Canal, through which the waters of Lake Michigan clear and vivifying flow to purify the city, another symbol outwardly expressed of the Spiritual Reality which will flow forth from this Sacred Edifice to give new life to the world.

To it's East will be water—again carrying out the Divine significances—the Water, and Fire of the Word of God—and the Dawning Place of the Sun of Truth.

As Chicago has been the great "melting pot" of all nations, so the Mashrak-El-Azkar will be the great Spiritual Melting-Pot

of Divine Love, consuming all racial and religious prejudices, all differences, and all bigotry, melting all hearts into one substance and remolding them into spiritual realities which recognize only the perfect brotherhood of man, the Oneness of the world of humanity, wherein all are the children of the One Everlasting Father, whose name is LOVE.

The Temple Song.

The Temple to our Glorious King,
Can rise alone through Love.
Then as we build it let us send
Up to His Throne above,
A song to waken every heart
To spread sweet harmony,
A song triumphant, clear and strong
Of Love and Unity.

CHORUS.

Then come and build a Temple great
And as we build it sing;
A Temple to the King of Love,
For Love alone is King.

A Temple of true Unity,
Wherein all nations meet,
And worship God—and Him alone,
In prayer and commune sweet.
A Temple to the Living God,
Who has our every call;
The King of Kings, and Lord of Lords,
And Father of us all.
Within this Temple's mighty walls,
His Spirit ere shall be;
And chanted there the songs of love,
The songs of unity.
And every heart that is in tune,
With His great loving Heart,
Shall be within this Temple fair,
An everlasting part.

CHORUS.

Then come and build a Temple great,
And as we build it sing,
A Temple to the King of Love,
For Love alone is King.

LOUISE R. WAITE,
(Shahnaz)

Abdul Baha Says Color No Test

THE following address was delivered by Abdul-Baha at the Fourth Annual Conference of the National Association for the Advancement of Colored People, Handel Hall, Chicago, April 30, 1912, while visiting America. It was translated by Dr. Ameen U. Fareed and taken stenographically by Joseph Hannen:

God has stated in the Bible, the Old Testament, "We have created man in our own image and likeness." This statement indicates the fact that man in some particular is of the image and likeness of God; that is to say, the Perfections of God, the Divine Virtues, have become reflected or revealed in the human reality. Just as the effulgence and the light of the sun, when cast upon a mirror, is reflected fully, gloriously, if the mirror be polished, so likewise the virtues of Divinity are possible of reflection in the human reality. And this makes it evident that man is the most noble of God's creatures. When you observe created things, you find that the mineral kingdom is endowed with certain virtues. And we observe that the vegetable kingdom has not only the virtues of the mineral kingdom but it is endowed with another property, or, namely, the virtue augmentative or the power of growth. The animal kingdom possesses the virtues or powers of the mineral kingdom plus those of the vegetable kingdom, and moreover it possesses certain peculiar properties of its own. The human kingdom is endowed with the virtues or perfections of the mineral kingdom and those of the vegetable kingdom, and the perfections of the animal kingdom, and moreover has the human virtues. This makes it

evident that man is superior and most noble, and he is the most glorious of beings! Man is the microcosm and this endless world is the macrocosm. But the mysteries of the macrocosm, the greater world, are expressed or revealed in the microcosm or the lesser world. The tree is the greater world, so to speak, and a seed holds the relation of the lesser world. But the whole of the tree is potentially latent in the seed. An immense tree, a colossal tree, is latent or hidden within a small seed. So when this seed is cultivated, is planted, then it is made possible of revelation. Likewise the greater world, the macrocosm, is latent and involved in the microcosm or the lesser world, and that is the universality of the virtues which is particularized in man. This man who has been called the image and likeness of God: Let us find out just where and how he is the image and likeness of the Lord, and what is the standard of criterion whereby he can be measured. The criterion or the standard can be no other than the Divine virtues within men, which are Divine and after His image. Therefore every man who is imbued with the Divine qualities, who reveals the heavenly perfections and heavenly morals, who is an expression of the praiseworthy attributes, ideal in nature, is verily an image and likeness of God. If a man should possess wealth, can we call him an image and likeness of God? Or is human honor the criterion whereby he can be called the image of God? Or can we apply a color test as a criterion, and say such and such an one is colored with a certain hue and he is, therefore, in the image of God? Can we say, for example, a man who is green in hue is an image of God? Is simply the white color a criterion whereby man is to be judged? And shall we make a sweeping statement like that? Or is it reasonable for us to choose the dark color, supposing we say a colored man is, after all, the image and likeness, just because of his color, or the red-skinned man, shall he be the image and likeness of God? Or shall we declare the yellow race to be a creation and therefore an image and likeness of God? Can we say simply that so and so is yellow in color, therefore he must be an image and likeness of God? Hence we come to the conclusion that colors are of no importance. Colors are accidental in nature. That which is essential is the humanitarian aspect. And that is the manifestation of Divine virtues and

that is the Merciful Bestowals. That is the Eternal Life. That is the baptism through the Holy Spirit. Therefore let it be known that color is of no importance. Man, who is the image and likeness of God, who is the manifestation of the Bestowals of God, is acceptable at the Threshold of God whatever be his color. Let him be blue in color, or white, or green, or brown, that matters not! Man is not to be pronounced man simply because of bodily attributes. Man is to be judged according to his intelligence and to his spirit. Because he is to be judged according to spirit and intelligence, therefore let that be the only criterion. That is the image of God. If man's temperament be white, if his heart be white, let his outer skin be black; if his heart be black and his temperament be black, let him be blond, it is of no importance. Therefore, of all importance is the character of the heart. The heart which is brighter, in the estimation of God, is dearer. Inasmuch as God has endowed man with this Bestowal, such a favor, that he is called the Image of God, this is truly a great station. And this great station is not to be sacrificed for color's sake.

Caruso

Our greatest singer has vanished from the play;
 His golden voice is mute,—and sudden dread
 Throbs in the heart because his soul has fled;
 While those who know him pause to sadly pay
 A moment's tribute, thinking of that day
 When, listening to his song, their spirits fed
 On that high beauty which is more than bread,—
 Caruso's voice, his, whom they say is dead.

How strange these sudden changes of the flesh,
 This mingled water and clay that like a mesh
 Enshrouds and veils us from the human gaze;
 And when someone we love escapes the maze,
 We say he is dead! Alas, for every man
 Who sees not life eternal in the Plan.

—Valeria DeMude Kelsey.

The Manual Laborer

By George Davidson Buchanan, Ph. D.

"Jesus, the Carpenter."

"He saw them toiling and rowing," St. Mark VI, v. 14.

THE multitude had collected by the side of the Lake of Genesareth, and there they had been fed by the hand of the Master, after which they were sent away to their homes. The disciples had gone down into the stormy sea and the Master himself had gone into the darkness, silence and stillness of the mountain to commune with God. At three o'clock in the morning a great storm had burst over the lake, and the disciples were sore distressed. "Where is the Master" they cried, "will he leave us alone—all alone—in darkness, in the tempest and in the midst of waves to perish?" And yet far away there was an all-seeing eye. He looked down and saw them toiling and rowing and they had no idea that He was looking at them at all.

I could not help being impressed with the thought of this singular incident when I looked upon the sea of Galilee. Then with multitudes of people around it—multitudes who lived on the fish they secured from it—and now all in silence—no habitation except the very small town of Tiberius—barren rocks everywhere and only here and there a little plot of green foliage to be seen. I could imagine where Christ himself in the fastness of this mountain must have stood. I could imagine with what great and sympathetic emotion He had seen His disciples buffeting with the waves. I could see Him coming down and walking on the surface of the sea with His extraordinary power, and hear Him saying "It is I, be not afraid," when they thought they had seen a spirit. But, more than all else, I was impressed with the great thought that He, who could distinguish the toilers on the sea of Galilee, can still look through the darkness of this life and see this earth and the toilers of it every day. So it becomes to us a question of personal importance, for we are all more or less toilers, and we, too, like Joseph of old, are all subject to transitions in life, and how sudden they are sometimes.

There were the disciples wondering and worshipping and loving the Savior as they ministered to the thousands by the seaside. There they were again going down quietly to their little boats to row across the lake—and then the change from the calmness of evening and from its surroundings and effect to the darkness and the storm. Is that an experience that was confined to the disciples or is it not an experience that you, perhaps, have had in your life? Can you not remember when your home was unbroken, when the smile of a father and mother, the affection of a brother and sister was all around you, when everything was at peace; then there came a sudden calamity and you lost a loved one—practically a sudden transition—and you called it death. Did not you feel sometimes how sudden it was, and have you not often felt within your inmost soul that you have some grounds of complaint against Providence. Don't you feel sometimes when you are disappointed in your friends and everything seems to be against you—don't you feel and say sometimes in the rashness of the moment "If there be a God he does not care for us,—if there be a Redeemer he does not see us."? Might not the disciples have had the same feeling, but, although they did not know it, there was One watching them toiling and rowing. Is it not a comfort to us even today, if we can only believe it, to know that though we may be misunderstood by men, we are not by God; that if no one else knows our troubles and sorrows that Christ knows them and He is watching over us. And if we have to toil every day for our daily bread—or if we have to walk the streets of the city in search of means by which we can get daily bread for our children, and cannot obtain those means, and see our children starving—will not One come when we are about to lose heart—will not one from the Infinite (even if it be in human form) come and walk over the sea of trouble and calm the tempest and say "Peace be still, be not afraid?" It is men's faith in this that makes them begin again when all seems against them, and it is in this faith they say "I will get through it—God helping me." That is the prayer on the lips of many thousands of the poor.

I do not mean by the toiler simply the manual laborer, because there are other toilers that Christ also watches over. It is the man who works—whatever his position—who is acceptable.

Christ Himself was a manual laborer. He worked, as we have reason to believe, with his father at the carpenter's bench and how much I would rather have seen that carpenter's bench when I was in Nazareth than to see what I did see. At Nazareth, in the carpenter's shop of Joseph, there was a huge boulder, and it was on this boulder and around it that Joseph and his little son worked. The shop is now turned into a Church. It has candles burning all about it. It has altars near to it, even the very stone itself is used as an altar. It has all the sanctity and stillness of a place of worship and yet I am convinced it is not more sacred for that. I would have felt it far more sacred if I had seen it as Christ saw it when he worked with His hands. I would have felt then, perhaps, as I could not feel under any other circumstances—that here is the place where the lowest of humanity, the most unkempt, the one who had the poorest clothes might come in, but without all these candles and this ceremony and refinement, and formality. I felt somehow that even the Master Himself would be kept out of it. What about the mental toiler, the student, the missionary? What about the toil of perplexity which comes to the man because he has not employment,—because he cannot work with his hands? The toil of his perplexity is far greater toil than the toil for his daily bread.

Does God, through Christ, look down upon these toilers of the earth? And then we ask the question—which is often asked —“Why all this?” Some people have told us, from the orthodox standpoint, that all this is the effect of sin.

Others, of modern times, tell us that this toil is only part and parcel of the evolution of man, it is only the circumstance of improvement—a struggle onward and a struggle forward—that will ultimately produce the perfect refinement and development of the human race. I will let you choose which is the more likely to be true. I only want you to fix your minds on two kinds of toil. First the toil which is hopeless and second the toil which is nothing but slavery and slavery ending in despair of mind and soul. It is this kind of toil we see so manifest on the earth and so particularly manifest in modern times among the manual laborers. Hopeless toil, because many of the men in our great cities have lost heart, many of them have lost touch

with humanity,—and, worse still for them, have lost touch with their only and greatest friend—the Carpenter of Nazareth. They have lost touch with their only comrade and companion by reason of the toil of their own forgetfulness and by reason of the neglect of humanity all around them. There are many men in this world who are toilers by hand who are in the deepest hopelessness because they have been trying to follow schemes and notions such as anarchy, and the man who follows anarchy and such movements finds nothing else but hopelessness and despair. I am going to show how some lose heart. The man who thinks he will get through his trouble and distress by following a careless and Godless socialism is mistaken. I do believe in a certain class of socialism, but I qualify the word “socialism” with a very important word, viz: “Christian.” Those who do the laboring man and socialism most harm are those who go with a torch in one hand and a dagger in the other seeking to destroy men by human force, that the masses may obtain their rights. I hear Christ saying, “Put up your sword, for he who takes the sword shall perish by the sword.” It has ever been so. I have heard of numbers of men who have chosen to be Anarchists, believing in no Government,—men who have been led astray and led so often to their own destruction. I have heard men proclaim to the world the brotherhood of man and at the same time say they did not believe in the fatherhood of God. How can they have brothers unless they have a father? The thing is absurd, on the face of it. And yet some of these are brilliant men, belonging to some of the best social movements in the world, who have cast religion and God out of their minds. They say “I don’t know anything about the Father—all we want is the present made right.” The man who thinks he can rectify humanity without any belief and without any God to guide and direct him is like a man wandering in the wilderness and will lose all hope in the end.

There is another kind of labor which works on in the midst of its difficulties trying to right itself, but it is a conscientious and important one, which will, in time, work out everything required for the good of man. It is a wonderful thought to think of the Saviour and to think that he is still looking at us and watching us. Do I believe it? Yes, for did he not say that

anyone who did a kind act—anyone helping another was doing the same thing for Christ and Christ sees and knows it.

This hopeful body of men above referred to have seen far beyond their own conditions. They are looking to the time when the surrounding condition of humanity shall right itself according to the law of Christ. To the time when the schemes and systems and republics of men shall fall, when something Godlier and holier "All for each and each for all" shall be established. After nineteen centuries, Christ is still watching us. I have sometimes thought if His heart were not infinite, if He did not see the end of things, He well might be discouraged with His own people. Nineteen centuries have passed and yet millions of men seem still to be bent on destroying one another. Millions of men on the earth and yet the rich grow richer and the poor grow poorer. Numbers in a place like South Africa with its splendid climate, its diamond fields, its fruits and flowers, with its valleys which are rich wherever you touch them and with Central Africa lying beside it. Nineteen centuries of it and God's blessing upon us, and yet in Cape Town 600 people went to the soup kitchens to get something to eat, to keep them from starving. Does it not make one tremble to think of such conditions as these? As a result there has been a separation of many of these manual laborers and other laborers of this great question.

In England there is a labor Church established. It is not a very old Church but I should like to give you some of its principles and a few particulars about it. The laboring men felt their Church did not care about them. When they go to Church they have not the proper clothing and feel ashamed, thinking others are looking down upon them, and they lose their self-respect. If a man loses his self-respect he has lost everything. Or if he does go to Church he is put in a back gallery and feels himself shunned and does not like it. And will you good people who have been to Church—and some of you have—reflect what the ordinary fashionable Church would do if Jesus came into it just as he was dressed in the carpenter's shop? The working man has felt this very keenly and yet the more he has felt it the more he has despaired over it, and the consequence is that in 1891 in Manchester the Laboring Men's Church was

started. It has multiplied exceedingly until now there is a large number of these Churches in Great Britain. They have established a yet larger number in America because these men feel the people are driven out of the other Churches and that the circumstances which have driven them out will drive others out who are not satisfied. They have founded this Church and these

“There Is No God Else Besides Me”

I know not how my Lord will come
 When I have need of him;
 I only know he is not far
 When I cry out to him.

I was afraid—I called—he came;
 How? I cannot say.
 He spoke, “Fear not, I am with thee,
 Be not dismayed.”

And fear and pain could not abide
 In that compelling Light:
 I knew, his love surrounding me,
 There was no night.

How could I think him far away—
 Too far to hear my prayer?
 No place there is where he is not;
 My God is everywhere.

He fills all space, he has all power;
 Past him no prayer can go.
 The worlds are cradled in his arms;
 His love is great—and so

It matters not what name I call
 When I am suffering pain;
 His name is good—that is enough—
 I take it not in vain.

What It Means to Be Dead to Self

One day a monk asked of his Superior what it meant to be dead to self. His Superior replied: "I cannot tell you just now, I have something that I wish you to do. You remember brother Lawrence, who died a short time ago. I want you to go to his grave and call him all the vilest names you can think of. Call him murderer, liar, traitor, coward and everything else that is vile. Then come back and tell me the result." The monk did so, and returned to his Superior, saying: "Nothing had happened." The Superior told him to go again to the grave and call brother Lawrence by all the most endearing epithets, and to come back once more and report result. The monk did this also, but again returned, saying that nothing had happened. The Superior then turning to the monk exclaimed: "Brother Lawrence is DEAD. Now you have your answer, neither blame nor praise have power to move him, for he is dead."

MAHOMET AND THE CAMEL

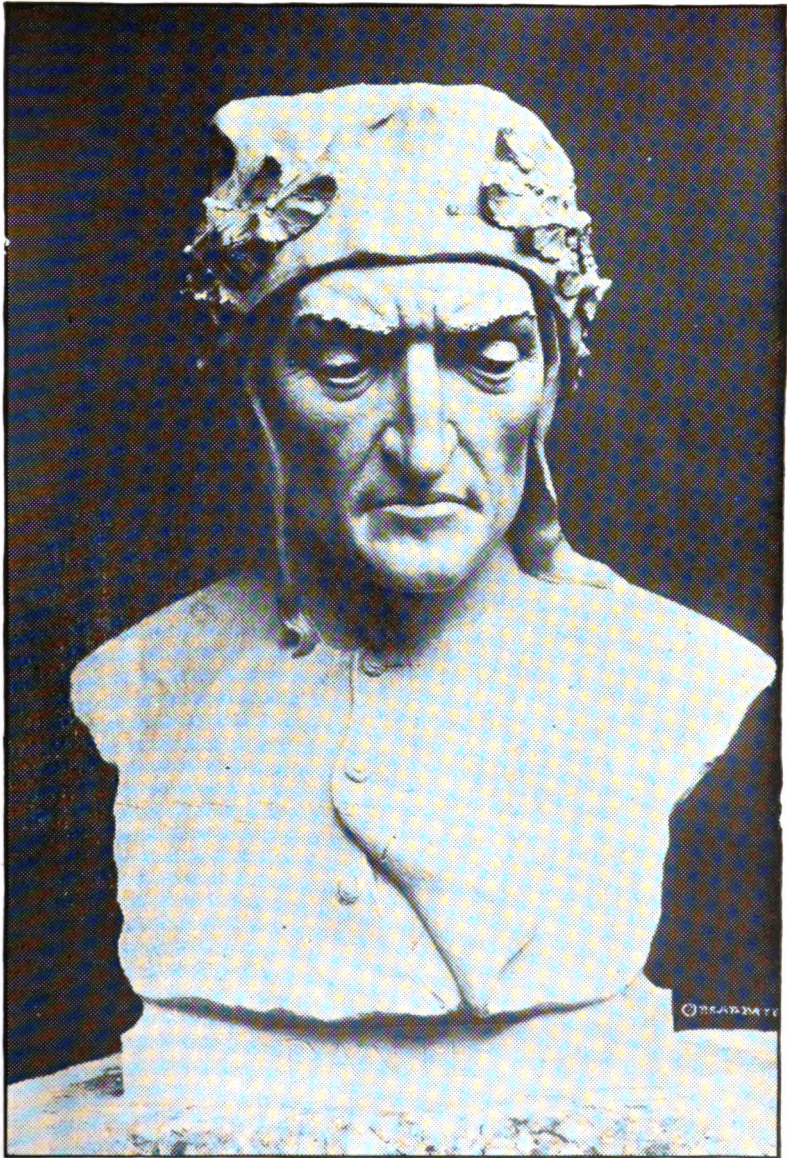
Mahomet, blessed be his name,
One eve, disguised, was roaming,
And came upon some weary men
Raising their tents at gloaming.

A foot loose camel met his gaze
As he was passing by.
Mahomet to the owner said
"My friend, thy camel tie."

The Arab lifted up his eyes
And piously he said:
"My camel to my God I trust"
And bent a reverent head.

Mahomet answered calmly,
For he was kind and just:
"My friend, first tie thy camel
And then in God have trust."

J. W. MacLachlan



Dante

*By Paolo S. Abbate,
1931 Broadway, New York City*

The Current Art

The Impressionist and Post-Impressionist exhibit at the Metropolitan Museum in New York went out in a blaze of glory and criticism, after having received a stream of visitors averaging about 800 a day during the earlier weeks—an average which was greatly increased during the last month of the exhibition—on account of the fierce criticism which finally broke forth in the press against the display.

This criticism was most unreasoning and unreasonable. It declared the collection of pictures indecent, dangerous to art and destructive. It deplored the fact that pupils from the Art League School frequented the gallery, and that the recent exhibition of the school work showed plainly the extremely bad influence of the paintings upon the youthful mind.

The critics ignored the fact that the influence of Cezanne, Gauguin, Matisse and Picasso manifested itself in the late nineties, and that art has already survived it. Every great artist is more or less an experimenter. Rodin was this to the end of his life, so was Michel Angelo, so was George Inness. He ceases to be great when he ceases to experiment. A supreme experimentalist of the past was Eugene Delacroix. He filled with horror the reactionary critics of his day, as does Matisse in our time. Yet he is now a classic, and everything that his brush touched is regarded as of exceeding interest. Perhaps Matisse will not take so high a place in the future art as does Delacroix in the art of today, but like Delacroix for his period, Matisse represents the adventuring spirit of his age, and that spirit is what keeps the art of the world from stagnating.

The young artists of America have already responded to the message of Matisse, Picasso and Cezanne. George Luks and George Bellows have made many sorties along these pathways, and Arthur B. Davies has temporarily lost himself in these labyrinths, but all have strengthened their own individuality through experiment and have always returned with a new color and fresh blandishment from their foreign fields. John Sloan has perhaps borrowed more freely from the treasures of Picasso, but he is an artist so decidedly reflective of his own American

environment that no one need fear too much foreign invasion of his genius.

The exhibit has massed together the work of some of the most independent minds of the 19th and 20th centuries, and the fact that these minds are French, with the exception of Van Gogh and Picasso, reminds us again that France has taken the place in the art of the present which Greece took in the art of the past, and that all the significantly new and enlightening ideas in art expression in the 19th century arose in France. The struggle of romanticism against classicism led by Eugene Delacroix vanquished the supreme power of the academic in art, and the glory of light, the color scheme of the future, were brought into use by Edouard Manet, Claude Monet and their associates, and from an entirely different point of view by Puvis de Chavannes.

Then came the group represented in the now famous exposition, Cezanne, Van Gogh, Gauguin, Seurat, Toulouse-Lautrec and Andre Derain. The collection might have been well termed an exhibit of the Innovators, because it has massed together the significant works of the group which smashed objectively the accepted traditions in art regarding color and form, and those who subjectively have continued the battle.

The effect of such an exhibit upon the artistic consciousness can be nothing but wholesome. There has been evident in this country during the last three or four years a resurgence of the academic and our artists perhaps needed the spur of this combined illustration of how the great artists have dared to think. The work of Edouard Manet alone would have been important but we had the beautiful addition of Edgard Degas, the regular impressionists and the later men, for Degas is especially the connecting link between the impressionist and post-impressionist painters. In him the objective and subjective tendencies are irrevocably combined, and always with the resulting effect of great beauty.

The exhibit was increased and rendered more illuminating by the large addition of black and white illustrations by Willette, Forain, Steinlen and others showing how the independent tendencies of the masters have in recent years dominated the pro-

duction of the illustrators as well, making of French illustration today what our own was some years ago.

Nothing could more vividly represent the life of today, with its anguish, its excitements, its license and tragedy, than do the sketches of Steinlen and Forain. They will remain as vivid types of a barborous past long after the evils of our so-called civilization have disappeared, and been replaced by the realized ideals which are growing in the world mind today.

We publish on another page a reproduction of the bust of Dante by Paolo Abbate, which has been exhibited during the past weeks and has attracted much attention. Mr. Abbate is one of the younger sculptors whose work offers such good promise for the future of American art. His bust of Dante is a beautiful and significant creation, a real addition to the Dante culture of the day. Most of the Dante heads are dead things, suggesting little besides the bitterness which never dominated the great poet's life. But Abbate's head is a visualization of the real Dante, in which, as in the soul of the poet, wisdom and love have eliminated that bitterness which spoke in his heart at times, as a result of contemporary injustice and misunderstanding. It is fitting that in this 7th century of the poet's death, another poet, in a continent undiscovered in Dante's day, should create a portrait of him, which brings him back to us as he was in life, wise, powerful, and spiritually happy.

Another young sculptor who is doing admirable work is Louis Keila. He has the true sculptor's instinct for form and sensitive modelling and an esoteric sense which had led him already into many compositions, some of which may become great monuments in the future. One of these is a vivid group called **THE SCULPTOR**, showing the dramatic figure of a man with the tools of his craft in his hand, standing free from a background on which are modelled the figures of the environment from which he has sprung. It is the sculptor and his world. Another smaller group shows a man and woman with arms locked and knees touching in such posture that they form a perfect circle. It is eternity, infinity, love. Another and still greater design is not yet in the clay, but Keila has temporarily deserted the poetic and divine world, and is developing a series of subjects representing American life. These may make him

famous, and will certainly prove profitable. At present he is working on dancers and baseball players, which he intends to bring out in a variety of postures and emotional climaxes, throwing the ball in various captivating attitudes, catching the ball, in fact, every dramatic moment of the typical American game is in the mind of this clever young sculptor, and what he has already developed shows how clearly the different images have visualized in his mentality.

He has lately had a most interesting experience in making the bust of President Harding. The latter was pleased to grant the young sculptor a number of sittings during which he worked assiduously, and kept his distinguished sitter well entertained with stories of his experiences in New York, and especially with the art students he has found among the little gamins in the street. For Keila last winter gave new life and ideals to a number of youngsters in his neighborhood by gathering them in and instructing them in the reproduction of artistic beauty. They learned reverence and love through that association, and the dominance of the brutal within them diminished.

The Empire of the Soul

By ARTHUR E. STILWELL.

Author of *Live and Grow Young*.

The knowledge of truth is freedom and comes to those with an open mind and to those who listen for the still small voice of the soul. These are the persons who uncover Truth to the world. It is through those whose mental doors are open that great reforms come, reforms that shape and change the history of man and nations.

"Live and Grow Young" is truth told in a new way. It is not an attempt to convert the reader to spiritualism, nor need the reader be a clairvoyant to derive the benefits in this message of prolonged life; but the acceptance of this Truth will prolong life and aid in a remarkable degree in obtaining success and happiness. To derive the full benefit of this mes-

sage it is necessary to understand the intercommunication of souls, which is the real source of inspiration.

All principles, all Truths are eternal. They always were, and they always will be.

Before electricity was harnessed up it existed as a principle. It was always knocking at the portals of man's mind for admission. Through a material dynamo it becomes the servant of man, but the life of the dynamo is the electricity which operates through the machine that is attuned to its use. The dynamo is merely a mechanism which can be destroyed. As electricity does not change by being the life force of the dynamo, neither does the soul of man change by being the life force of the body. It was soul before it entered the body, it always will be one of the hosts of eternity and part of the infinite life. There is no reason why souls cannot communicate with each other, be they in mortal bodies or on the next plane of existence except our conscious thoughts erect barriers that prevent this intercommunication.

It is possible to listen and receive advice and admonition that will be of tremendous help in solving our daily problems. This is usually thought to be intuition and often called "hunches," but in reality it is often intercommunication of the soul life. You can receive messages from the living as well as from those passed on for soul knows no time, nor space, no life, nor death.

The Optimist has an open mind, he is in contact with the soul world and receives these soul messages. Though he may not be aware of their source he is uplifted by them and uplifts others with whom he comes in contact. The pessimist has resisted this intercommunication of the soul and doubts its possibility until his vision has left him. He never receives messages and does not believe it possible for others to receive them. He is alone, yet surrounded by influences that could be of vast help to him.

Those who can grasp this Truth will understand the phenomenon of a newly uncovered Truth or a new invention coming to the world through two or three persons at the same time—as for example the telephone was perfected simultaneously by

Bell and Grey. The same month this book "Live and Grow Young" was published, two other books endeavoring to teach the same Truth of prolonged life were given to the world, each author unaware that other books on this subject were being written. To understand this Truth, to be able to attract and receive messages from the Empire of the Soul, from this boundless world of power, is to enlarge our ability, for in God's University there is unlimited talent and those who abide in this understanding always have helpers. In the Empire of the Soul there are no bad times, no poverty, no discord, no sickness and no death.

Christ understood that he was not alone in his battle with the darkness of the world. He understood the endless existence of the soul. He said, "Before Abraham was I am," also that God had loved him from the foundation of the world. God has loved all from the foundation of the world, and if aware of this fact we are not alone but always under the protection and guidance of these unseen forces. To be fully aware of the fact that you are one of a host is to have the true understanding of life.

These helpers find it easy to reach you in your sleep and solve your problems, for then mortal mind is at rest. Night is the daytime for the soul and influences not felt during your wakeful hours can reach you during slumber and impart knowledge that might otherwise take years of research to obtain.

Before you go to sleep clear your thought of all worry and all fear. Say, I have lived today and tomorrow's problems may be met with confidence and assurance. I shall now in peaceful sleep call on those that can help me. My problems shall be solved for me and peaceful paths shall be marked out for me to tread the coming day. I call on my friends in the Empire of the Soul to come to me and with advice and admonitions help me to intuitively solve all problems of the coming day, that I may with such help live a better life, be a better friend and be worthy of the help requested and given me during my journey this peaceful night in the boundless Empire of the Soul.

Those who follow this advice have knocked and it will be opened. They will gain wisdom and understanding that cannot come any other way. We must call in faith and we shall receive.

Twelve Basic Bahai Principles

Compiled from the Words of Abdul Baha

These twelve basic Bahai principles were laid down by Baha'o'llah over sixty years ago and are to be found in his published writings of that time.

1. The oneness of the world of humanity.
2. Independent investigation of truth.
3. The foundation of all religions is one.
4. Religion must be the cause of unity.
5. Religion must be in accord with science and reason.
6. Equality between men and women.
7. Prejudice of all kinds must be forgotten.
8. Universal peace.
9. Universal education.
10. Solution of the economic problem.
11. A universal language.
12. An international tribunal.

1. The Oneness of the World of Humanity.

Baha'o'llah addresses himself to the world of man saying, "Ye are all the leaves of one tree and the fruits of one arbor." That is, the world of existence is no other than one tree, and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof * * * while in all past religious books and epistles, the world of humanity has been divided into two parts: one called the "people of the Book," or the "pure true," and the other, the "evil tree." One-half of the people of the world were looked upon as belonging to the faithful, and the other as belonging to the irreligious and the infidel; one-half of the people were consigned to the mercy of the Creator, and the other half were considered as objects of the wrath of their Maker. But Baha'o'llah proclaimed the oneness of the world of humanity—he submerged all mankind in the sea of divine generosity.

2. Independent Investigation of Truth.

No man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears,

and investigate truth in order that he may find the Truth; whereas the religion of forefathers and ancestors is based upon blind imitation—man should investigate the truth.

3. The Foundation of All Religions Is One.

The foundation underlying all the divine precepts is one reality. It must needs be reality, and reality is one, not multiple. Therefore the foundation of the divine religions is one. But we can see that certain forms have come in, certain imitations of forms and ceremonials have crept in. They are heretical, they are accidental, because they differ; hence they cause differences among religions. But if we set aside these imitations and seek the reality of the foundation we shall all agree, because religion is one and not multiple.

4. Religion Must Be the Cause of Unity Among Mankind.

Every religion is the greatest divine effulgence, the cause of life amongst men, the cause of the honor of humanity, and is productive of life everlasting amongst humankind. Religion is not for enmity or hatred.....It is not for tyranny or injustice. If religion be the cause of enmity and rancor, if it should prove the cause of alienating men, assuredly non-religion would be better. For religion and the teachings which appertain to it are a course of treatment. What is the object of any course of treatment? It is cure and healing. But if the outcome of a course of treatment should be productive of mere diagnosis and discussion of symptoms, the abolition of it is evidently preferable. In this sense, abandoning religion would be a step toward unity.

5. Religion Must Be in Accord With Science and Reason.

Religion must be reasonable; it must agree perfectly with science, so that science shall sanction religion and religion sanction science. The two must be brought together, indissolubly, in reality. Down to the present day it has been customary for man to accept a thing because it was called religion, even though it were not in accord with human reason.

6. Equality Between Men and Women.

This is peculiar to the teachings of Baha'o'llah, for all former religious systems placed men above women. Daughters and sons must follow the same form of study and the same education. Having one course of education promotes unity among mankind.

7. Abandonment of All Prejudices.

It is established that all the prophets of God have come to unite the children of men and not to disperse them, and to put in action the law of love and not enmity. Consequently we must throw aside all these prejudices—the racial prejudice, the patriotic prejudice, the religious and political prejudices. We must become the cause of unity of the human race.

8. Universal Peace.

All men and nations shall make peace. There shall be universal peace amongst governments, universal peace amongst religions, universal peace amongst races, universal peace amongst the denizens of all religions. Today in the world of humanity the most important matter is the question of universal peace. The realization of this principle is the crying need of the time.

9. Universal Education.

All mankind should partake of both knowledge and education, and this partaking of knowledge and of education is one of the necessities of religion. The education of each child is obligatory. If there are no parents, the community must look after the child.

10. Solution of the Economic Question.

No religious books of the past prophets speak of the economic question, while this problem has been thoroughly solved in the teachings of Baha'o'llah. * * * Certain regulations are revealed which insure the welfare and well being of all humanity. Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want. * * * Until this is effected happiness is impossible. All are equal in the estimation of God; their rights are one and there is no distinction for any soul; all are protected beneath the justice of God.

11. A Universal Language.

A universal language shall be adopted which shall be taught by all the schools and academies of the world. A committee appointed by national bodies shall select a suitable language to be used as a means of international communication, and that language shall be taught in all the schools of the world in order

that everyone shall need but two languages, his national tongue and the universal language. All will acquire the international language.

12. An International Tribunal.

A universal tribunal under the power of God, under the protection of all men, shall be established. Each one must obey the decisions of this tribunal, in order to arrange the difficulties of every nation.

About fifty years ago Baha'o'llah commanded the people to establish universal peace and summoned all the nations to the "divine banquet of international arbitration" so that the questions of boundaries, of national honor and property and of vital interests between nations might be decided by an arbitral court of justice.

Remember, these precepts were given more than half a century ago. At that moment no one spoke of universal peace, nor of any of these principles; but Baha'o'llah proclaimed them to all the sovereigns of the world. * * * They are the spirit of this age, the light of this age; they are the well being of this age.

The Bahai Revelation is not an organization. The Bahai cause can never be organized. The Bahai Revelation is the spirit of this age. It is the essence of all the highest ideals of this century. The Bahai cause is an inclusive movement: the teachings of all religions and societies are found here. Christians, Jews, Buddhists, Mohammadans, Zoroastrians, Theosophists, Freemasons, Spiritualists, etc., find their highest aims in this cause. Socialists and philosophers find their theories fully developed in this revelation.

The cause of Baha'o'llah is the same as the cause of Christ. It is the same temple and the same foundation. In the coming of Christ the divine teachings were given in accordance with the infancy of the human race. The teachings of Baha'o'llah have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age.
—Abdul Baha.

“Luke the Physician”

By George Davidson Buchanan, Ph. D.

(Concluded)

I remember one of the pictures with which I was most impressed was that of “Home Sweet Home”, dealing with the circumstances under which the song of that name was first written. It was written by a poor man and in that picture he is standing outside a house in the street and the rain is driving down upon him, and he is seen looking in at a window. In this picture you can see distinctly everything in the room. There were the parents and the children with happiness and love beaming on their faces, and there sitting in the corner was the family physician, who seemed to shed upon them benign benediction. The face of the man outside represented John Howard Payne. And it was with this scene before his mind that he went back to his room and wrote “Home Sweet Home,” which you have been singing ever since. It was written by a man who had no home, and that was why the song touched your sympathies, because the author felt the want of a home. As it was in this picture, so it is in real life. There is no greater blessing to any community than to have the healer—the doctor—the family physician, who is honorable and true, not only in physical but also in the spiritual life.

We look into the scientific field and we find the physician has always been in the forefront in anything that pertains to its advancement. Go back into history of the world and you will find that in ancient times this was also true. Even at that period we can trace some indication of the time coming when men should view the curing of disease not from a superstitious but a scientific aspect. In the olden times the medical men were supposed to cure disease by incantation, by charms and by certain words to be spoken. They believe it even today among the American Indians who “pow-wow,” put on charms, and who

frighten away any disease by means of noise. And not only the Indians, but many other people still wear charms about their person. I have heard of people who still believe that these incantations can do the sick a great deal of good, but the scientific men of the world, by scientific discovery, have given us a knowledge of things as they are, by the study of the laws and conditions under which we live, and to no man living on the face of this earth is greater credit due, than to the founder of the school of medicine. That school was established 460 years before Christ by Hippocrates. Not much is known about him but he was the one who first wrote of medicine in its higher sense, and the principles of Hippocrates have never yet been departed from by the medical profession in the world. His principles are in force today and they are to the effect that there are certain laws of action upon which a medical man must proceed if he is to proceed successfully.

The first of his principles was this: "Let every doctor and every physician have a high appreciation of his duty and status among men, as a Christian man and a Christian gentleman."

The second was that every man should be a success in his profession. It lays upon him the necessity of understanding every thing he did.

The third was the retention absolutely of natural law.

He was the first to teach the world what constitutes the true physician. The true physician is not the man who can heal, but who can help nature to heal disease. No medicine can cure you, it can only help nature to cure you. The four greatest physicians are: Doctors, Diet, Quiet and Merryman. These are the best doctors on the face of the earth.

Hippocrates, fourth principle is one that has led to the development of this profession more than any other. He laid it down as the duty of every physician to make minute observation of all cases and to keep a written record of anything extraordinary he discovered in order that others might have the benefit of it, and today if a medical man makes a discovery or if he finds anything peculiar about a disease he lets all the others know so that the world may be benefitted by it; if he is a true physician.

Then again we must recognize how much doctors have given the world by controversies in their profession. I assure you the controversies which divide so many sects in Christianity are as nothing compared to the controversies among medical men.

I assure you they do not love one another a bit more than the Christian schools, and the members of one school are often endeavoring to ridicule the other school. I remember once visiting one of the medical schools in Philadelphia. A lecture was being delivered on the subject of homeopathy. I dropped in and a professor was giving the students a prescription in homeopathy. He said, "This is a homeopathic prescription." "Take the shade of a robin's egg, and let it fall into a hogshead of water, and give a teaspoonful of the mixture every two hours." So you see the position in the medical profession. This is not a curse to humanity, for if you look at it from a philosophical point of view, you will find that often you may learn more from your opponents than from your friends.

Let us consider for a moment the danger in which we live and the position of the physician not so much as a healer but rather as a teacher from a scientific point of view. From this class we have the science of hygiene. The medical fraternity are our best policemen. They have to protect us from the germs of disease. They have to see that you do not bring disease into the community, or bring in an epidemic to destroy human life. The medical profession has to warn you of disease when it is coming and warn people of the world, how they should live to prevent it. I look upon the medical profession in yet another and a higher sense, for it is the medical man who stands between science and religion (an ever widening circle) and the medical fraternity have been our leaders in it in all ages.

Again we see the physician as a teacher for Christ, as he sees not only the physical side but also the moral side—the soul as well. So we must have a certain amount of reverence for the physician when we remember that God is Himself represented in the human frame.

Is there any other man who is one hour in the palace and the next in the hovel? Is there any other profession where they will go from high to low? Is there any one to be found working for nothing in large hospitals as they do without reward? Has

there ever been on the face of this earth any profession that would give up its time and all its human energies without fear of reward? All honor to the physician. Don't begin to say it is selfish of him if he thinks of his private practice sometimes.

There is the physician who can minister not only to the wants of the body but also of the soul. And that is the ideal physician, like Luke himself.

This should be the qualification of every physician—to administer to the soul as well as to the body.

I ask you this question, "Have you a family physician, and if you have, will he be the man to leave you when you die without a word to you for consolation of your soul?" Will you trust a man who has not thought of anything higher than the mere body of man? Will you not rather choose a man who has knowledge both of the body and mind of man? Would you choose the Agnostic or would you not rather choose the true physician—the Christian gentleman, who can heal not only for time but also for eternity? The physician who can point you to Christ?

Say the time is coming for you and for me when no earthly physician can help us, and, therefore, let us have one if possible who can point us—one who can assist us—to Him who will heal us of all disease of body, mind and soul and with whom we may be glorified through Eternity.

It was the great misfortune for the friends to have Dr. G. D. Buchanan leave on the 13th of last November for the higher realm of service. A number of his manuscripts and lectures have come into our possession. Many of them, given over fifteen years ago are full of the spirit of universality of today, and will convey a message to all readers of Reality. He was called the Talmage of Australia and his personal association and friendship with such men as Cecil Rhodes, Henry Drummond, Sir Henry Morton Stanley, the explorer, enabled him to reach the hearts of thousands. He was a preacher, lecturer, journalist, traveller and investigator of truth, graduated from Princeton the same year as President Wilson, he later won his Doctor's degree upon delivering his historic address on the "Higher Criticism" which led to his trial for heresy and his emancipation from the bondage of all creed and dogma into love and fellowship for all humanity. Many of his journalistic efforts appeared in the English papers under the nom-de-plume "XYZ."

His latter years were marked with illness yet his spirit was undaunted and his wit and humor ever an inspiration to his friends. He visited Haifa in 1892 about the time of the ascension of Baha'o'llah, but learned nothing about the Bahai Cause until he came to Portland. Immediately he heard the Message, he accepted it and to the end was a faithful follower and spreader of Abdul Baha's teachings.

The Drama

Frances Eveline Willcox.

The high temperature during the month of September had its effect on the theatres, especially those opening with new productions, and the lure of the sunshine followed by delightful evenings for motoring, proved strong competition. When the skies are grey and the evenings cold, theatregoers become more tolerant and accept with milder criticism almost any production that may serve for an evening's entertainment. Thus far but few of the season's offerings have been marked for success or long runs. However, this month will doubtless bring forth more interesting material. Rachel Crothers' comedy, entitled "Me," with Tallulah Bankhead, Minnie Dupree and Frank Sheridan in the cast; "Other Lives," by Theresa Helburn and Edward Goodman, now on tour, waiting for a New York opening; "Thank You," by Winchell Smith and Tom Cushing; "In the Mountains," by Samuel Shipman and Clara Lipman, which had its premiere in Baltimore with Louis Mann in the leading role; "The Wren," by Booth Tarkington, with Helen Hayes as its star, already passed on by Boston theatregoers, and "The Six-Fifty," by Kate L. McLaurin, which Lee Kugel is producing, with Lillian Albertson heading the cast, hold out promises to theatregoers. It cannot be positively predicted that all of these new productions will be seen in New York during the month of October, as it is possible that a few may fall by the wayside before the comment goes to press, "Pot Luck," a comedy by Edward Childs Carpenter; "Main Street, a dramatization of Sinclair Lewis's novel, presented by the Shuberts; Irving Berlin's "Music Box Revue," which opens the new "Music Box," incidentally brings to-

gether William Collier, Sam Bernard, Irving Berlin, Florence Moore, Wilda Bennett, Joseph Santley and Ivy Sawyer in one cast; "The Reckoning," by Marjorie Chase, produced by Mr. A. H. Woods, with Dorothy Shoemaker, Felix Krembs and George Gaul in the principal characters; Avery Hopwood's "The Demi-Virgin," with Hazel Dawn, Kenneth Douglas, Constance Farber, Glenn Andrews, Alice Hefeman and Homer Barton; and George M. Cohan's "The O'Brien Girl," which has been touring New England, will be among the current offerings.

Among the plays that weathered the heat of summer and are worthy of the success they have made "The Bat" has the longest New York engagement to its credit; next in order is "The First Year," followed by "The Green Goddess," "Nice People," "Lilliom," "Just Married" and "The Last Waltz." Of the new productions, "Dulcy" and "Six Cylinder Love" in the dramatic line, and "Tangerine," a musical treat, seem to have scored the greatest hits.

Three revivals have been made and received with much enthusiasm. Frances Starr, who enjoyed an extended and remarkable run in Eugene Water's forceful play, "The Easiest Way," some ten years ago, is again delighting audiences at the Lyceum theatre with her charming interpretation; "The Merry Widow" is just as merry as ever with an entirely new production and a splendid singing cast, at the Knickerbocker Theatre; "The Hero," by Gilbert Emery, with Richard Bennett and Robert Ames as the two brothers, at the Belmont, and David Warfield in "The Return of Peter Grimm" at the Belasco. Those who have not seen Mr. Warfield as Peter Grimm should take advantage of this opportunity. His characterization is a masterpiece and the play intensely interesting.

This season also brings back to the stage a few favorites who have been absent for some time for various reasons. Mrs. Leslie Carter, appearing with a notable cast, including John Drew, Estelle Winwood, John Halliday, Ernest Lawford and Robert Rendel, at the Selwyn Theatre, in Somerset Maugham's London success, "The Circle" is as vivacious as ever and although the impression was given out that the creator of "Zaza" had retired from professional service, Mrs. Carter is quite emphatic

in her denial and would even revive her former success should the opportunity present itself.

Hilda Spong, who figured in many prominent productions in the days of the Lyceum Theatre Company, such as "Mrs. Dane's Defense," "A Woman of No Importance;" and more recently in various successful roles, is one of this season's stars in a play adapted from the French, entitled "The Fan," which she secured while abroad. The American premiere is scheduled for the 10th in Baltimore.

Marie Doro, who has been in pictures for sometime, returns this season in William Hurlburt's new comedy, "Lilies of the Field." It is one of those up-to-date stories of the cosmopolitan smart Bohemian set who enjoy life as they see it, but underneath it all there is a warm-hearted good fellowship that counteracts any lack of conventionality. Norman Trevor will play opposite Miss Doro and the combination is bound to bring long life to Mr. Hurlburt's play.

Mr. Oliver Morosco already has two productions under way, in "Love Dreams," a musical version of Ann Nichols' "The Gilded Cage," with Tom Powers, and "Wait Till We're Married," with Marion Coakley.

Mr. Charles Dillingham also has two new productions about ready, "Good Morning Dearie," a musical piece by Caldwell and Kern, and a "Bill of Divorcement," which came from overseas.

Bahai Activities

The Summer at Green Acre.

The past season at Green Acre has been one of unusual fruitfulness in many directions. The arrangements in regard to housing, etc., were somewhat delayed on account of repairs in the Inn and Rogers Cottage, so that advertising of rooms was late, and there were not as many people as usual. But an excellent program was rather hastily drawn up. Professor Cobb gave some interesting lectures, Professor Shook gave a fine series on astronomy, Miss Rose Henderson, of Montreal, entertained

good audiences with literature and economics, and there was much delightful music, some of which provided by the famous Gideon family can never be forgotten.

Meanwhile the Bahai teaching took on its true aspect of universalism and broad sympathy in this summer's work, and a real spirit of fellowship and service developed, which will bear rich fruit another year. Mrs. Powell and her daughter Lenore showed in Fellowship House what is veritable and loving hospitality combined with the best of housekeeping, and Mrs. Lehman illustrated the same virtues at Green Acre Inn. The little school maintained by Professor Stanword Cobb and his charming wife established an educational precedent which was delightful, and the general feeling left from the summer's work and play was that the new and great Green Acre conferences had really begun.

Meanwhile careful plans are being laid for the coming season. The program and publicity committees are already at work, and the promise is for a brilliant series of conferences and pleasures for 1922. In the coming year also the young people will not be overlooked. Plans are being made a part of the summer program for outings, "hikes," and games, while old fashioned clam bakes on the banks of the picturesque Piscataquah will not be forgotten.

Everyone who plans for a vacation at Green Acre next summer will be sure of satisfaction, and the prospect is for interesting conferences but not too many lectures.

Friends of Mrs. Marie Watson, who sailed for Haifa recently on the same steamer which carried Jenabe Fazel, will be glad to learn of her safe arrival at her destination. She writes most charming letters describing her stay in the household of Abdul Baha, where she has received the utmost kindness, and has been treated with great affection. She gives many interesting comments on events in the world and the United States from the point of view of her talks with Abdul Baha.

The Rainbow Circle has had many interesting meetings during the summer, and faces the coming winter with increased numbers and an enhancement of its basic feeling that unity is the law of the new day, and race prejudice must be eliminated. The scope of the Circle's influence is gradually widening and

new races are constantly being added to its membership, while the fellowship consciousness is evidently deepening.

A new center has been added to the Bahai activities of New York, by the opening of a restaurant at 34 West 35th street, bearing the name of Omar Khayyam. This place of entertainment is financed by Mirza Shirazi, and its duties are shared by a circle of intelligent young Persians who are ardent Bahais. They plan, therefore, to give a feast at this hostelry every Saturday evening from 5 to 7:30. Persian pilau will be served with ice cream, tea and coffee, for 75 cents, and meanwhile both Persian and American music will be given, and there will be talks on the great progressive movements of the world by different speakers. The first of these feasts occurs on Saturday, September 17, when Mr. Hooper Harris and Mrs. Mary Hanford Ford will speak.

The Bahai Library, at 416 Madison Avenue, has kept its meetings open during the entire summer with a constantly growing attendance and interest. The reference library is frequently used by people who come in and read, and the sale of Bahai literature is constant, while the call for literature and information about the Cause is a part of the daily budget of mail.

Mr. Eugene Del Mar recently gave a very brilliant talk at the library on THE HUMAN MAGNET, discussing the human being from the point of view of spiritually electrical contacts in his relations to the world and God. He gave us as one illustration the arrow with its positive end of the projectile and its opposite extremity, a concave receptive agency. He showed how the positive expelling energy cannot become the recipient, and how the turning of the negative end of the arrow expresses non resistance and often becomes a reservoir of superior power.

He showed how love is a matter of give and take, of service and capacity, and sometimes fails in spite of a desire for faithfulness. For instance, the quart will always attract the pint, but the quart cannot remain interested in the pint, and if the gallon appears the fate of the pint is sealed, because no pint could ever win a quart from a gallon.

Mr. Del Mar's talk was thoughtful and spiritual in the extreme, and was followed with absorbed attention by a large audience.

BAHAI MEETING IN NEW YORK CITY

The winter schedule of meetings is not yet arranged. At present they maintain the following order:

At the Bahai Library, 416 Madison avenue

Sunday evening at 8:15. Open Forum on the progress of the day.

Tuesday evening. Bahai study class, conducted by Mary Hanford Ford.

Wednesday evening. Open meeting.

At the Rainbow Circle, 105 West 130th street.

Thursday evening.

At Genealogical Hall, 226 West 58th street.

Sunday morning at 11 o'clock. Bahai meeting, addressed by Mr. Hooper Harris.

Persian Lessons Without a Teacher

No one can realize the beauty of the words of the Blessed Perfection nor appreciate its inner significance unless he is acquainted with the Persian language.

That is why His holiness Abdul has so often commanded the Bahais of America to study Persian.

Persian the easiest and the sweetest of all the languages can be mastered in a few months. In less than a month a certain lady who was taking Persian with me in the city of New York was able to write a Persian letter to the Master.

This because I teach the latest method called the "direct method" which does wonders, surely the Lord blesses those who rise to obedience of his command. It does not matter where you are, I can send your lessons "which are typed with the Persian type writer" regularly to you every day.

Learn nine sentences and nine words, at the end of ninety-five days you will be able to read tablets in the Persian language.

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Intuition is the faculty by which, if we will but listen, we may solve the problem that clutches at our heartstrings or throttles us at the throat, the problem that we never mention and that is seemingly unthinkable, but which in fact has * * a solution. —Foreword.

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THE ONENESS OF

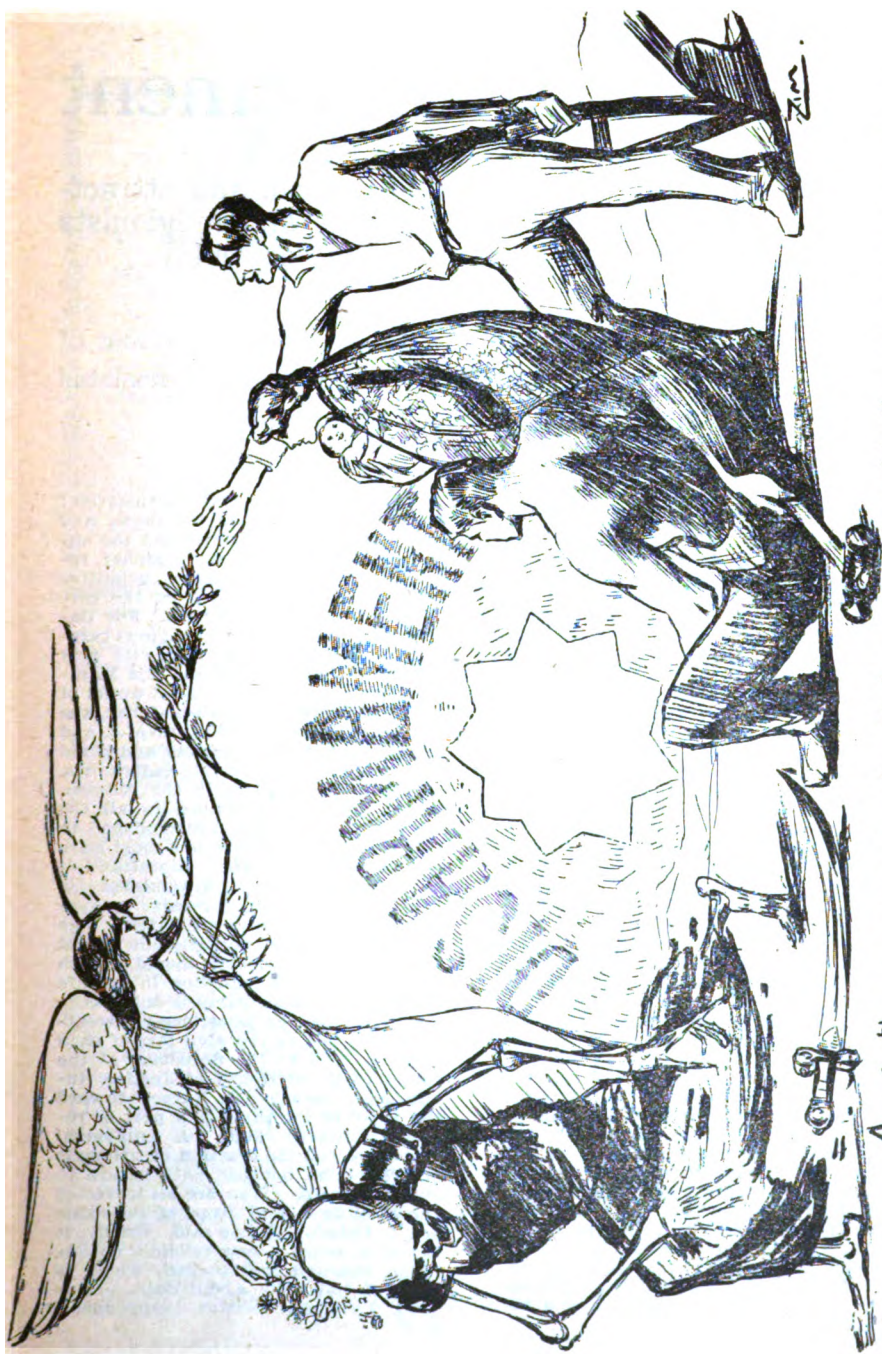
And the sword s



TWELVE BASIC BAHAI PRINCIPLES

1. The oneness of mankind.
 2. Independent investigation of truth.
 3. The foundation of all religions is one.
 4. Religion must be the cause of unity.
 5. Religion must be in accord with science and reason.
 6. Equality between men and women.
 7. Prejudice of all kinds must be forgotten.
 8. Universal peace.
 9. Universal education.
 10. Solution of the economic problem.
 11. An international auxiliary language.
 12. An international tribunal.
-

These twelve basic Bahai principles were enunciated by Baha'ullah over sixty years ago and are to be found in his published writings of that time.



And the sword shall be replaced by the olive branch:

The Bahai Movement

Rapidly spreading throughout the world, and attracting the attention of scholars, savants and religionists of all countries—oriental and occidental

For the information of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: the religion of the disciples of Baha'o'llah, an outcome of Babism. — Mirza Husian Ali Nuri Baha'o'llah was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'o'llah has shown how to transform Babism into a universal religion, which is presented as the fulfilment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna, and the

Atheists a better social organization! Baha'o'llah represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahalism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and His Manifestations. . . . The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," Baha'o'llah has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—Nouveau Larousse Illustré, supplement, p. 60.

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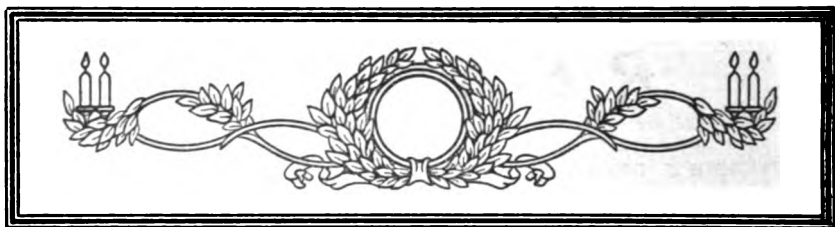
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America! Hands Across the Sea!

There is no country quite like the United States. It is a mighty federation of powers, struggling at the present moment to right great wrongs within itself, but washed on the East and West by the Atlantic and Pacific oceans, so that it welcomes on one side the Occident, on the other the Orient, and becomes the point of contact between the two. All the world must disarm, but the United States must set the example of disarmament, because it is by its location a place of unity, the center of consultation, the hospitable home of friendship for all the world. Already one great pact was established between Orient and Occident on these shores when Roosevelt made peace between Russia and Japan. Always America must extend one hand to the mystic Orient and another to the practical Occident, that the two may be brought together, and that in the new civilization which comes in the most great peace the rights of men may be centered in the divine law of God, and the heavenly and earthly wings of the dove of peace unite in the sweep of a flight which includes all mankind.

Let us forgive all the debts which the world owes us. Let us turn back the stream of gold that is flooding toward the United States alone, reestablish the credits of fallen countries, use the overplus of wealth with which we are dowered to swell once more the lean pocketbooks of bankrupt treasuries, feed the starving children, comfort the broken hearts, bind up the wounds made by selfish competition, and illustrate the beautiful virtues of that co-operation which alone can build a real civilization.

This is the true Americanism, this is the only Americanism which can become permanent or tolerated on these shores, it is the Americanism of hospitality, of sympathy, an Americanism which protects jealously the rights of the helpless, and presently will not need to protect itself, because all will arise to guard it through love of the ideals which it has made vivid realities in the outer world.

Let us never forget the destiny which is forced upon the United States through her mere physical location. Here from East and West the races meet and find their home. Here race jealousy and race discrimination must die. The almond eyed and the round eyed must trust one another, the black and the white must lose the sense of color in the white fire of love, and only in this white fire can the great peace be born.

Unity

An expression often heard in the REALITY office, and uttered by Bahai friends, is "firm in the Covenant." Probably it was as frequently on the lips of the early Christians. Its significance is very beautiful, for it means recognition of the great light which shone into the world through Baha'o'llah, and which still centers about the lovely presence of Abdul Baha. This light is being felt by all mankind, though all do not yet know its source. Fifty years ago, Baha'o'llah declared the unity of mankind, prophesied the great war through which we have just passed, and said that after this war the world must disarm and establish a parliament of mankind for the settlement of all international questions, and that if this were not done, universal chaos would prevail instead of the beauty of widespread unity.

When Abdul Baha was in this country in 1912, he reiterated these prophecies, and gave the date of the outbreak of the great war saying that it would convulse Europe, that it was not the destiny of the United States to be involved in this terrible war, but it was the destiny of the United States to establish the peace of the world, and that the plans of disarmament and the Parliament of Mankind would be voiced first through the United States.

We all know that this prophecy has already been partially fulfilled, and that the United States has not yet done her full part in the beautiful work that is before her of establishing the peace of the world. But she has called the Disarmament Conference, and let us hope that this is only the beginning of the "Brotherhood" campaign, which she can carry on for the betterment of the world.

There are times when it even pays to be generous, and this is such a moment. If we should join with Great Britain in the annulment of the war debt, reestablish the credit of the world, eliminate the threat of bankruptcy, and reestablish the validity of the money of different nations, men would take fresh heart, trade would revive everywhere, and we should offer positive proof of Baha'o'llah's teaching that co-operation and love are the law of the new civilization, and that they must replace suspicion, hatred and competition. Abdul Baha's command is, "Be kind and compassionate to every one." His religion is one of deeds and active service which must be expressed in the conduct of life through that guidance which can only enter the heart when it is dominated by thoughts of love.

His injunction to his followers has always been that the life of love must be lived, and all the recent letters reiterate this admonition. The world is very dark just now, and the only way to keep this darkness from invading the heart is to keep the heart filled with light, the light of universal service, which only becomes incandescent through the constant union of God's love with man's love. The human heart is very prone to suspicion and jealousy. There are many weak ones in the world who need the stimulation and protection of strongly loving hearts, and when this is refused, they often become criminal, because they cannot yet stand alone in the great light of the new day. The United States must maintain this powerfully loving heart among the nations. Baha'o'llah's command to her was: "Be thou the establisher of justice and the protector of the smaller nations"—wonderful words which we have not yet carried out.

But the individuals who follow Abdul Baha can fulfill the command, and as Abdul Baha has but recently repeated, can be especially "compassionate" to all the weak ones, so that they may become strong. His followers must light the torch of love

at their own altars, and then carry its white fire to all mankind, proving that only through love can we eliminate error, transform evil into good, banish hatred, and enable those who walk with trembling steps to march boldly in the "army" which Abdul Baha so eloquently described in Stuttgart.

Extract from Letter from Mirza Ahmad Sohrab

"While at Stuttgart Abdul Baha was one day looking out of His hotel window, and He observed a regiment of soldiers passing by in great array, and He said:

"They are ready to fight for their Fatherland. How barbarous it seems to send men who do not even know each other to the battle field to shoot each other down. The Bahai Grand Army consists of the invisible angels of the Supreme Concourse. Our swords are the words of Love and Life. Our armaments are the invisible armaments of Heayen. We are fighting against the forces of darkness. O, my soldiers, my beloved soldiers! Forward! Forward! Have no fear of defeat! Do not have failing hearts! Our Supreme Commander is Baha Ullah. From the heights of Glory He is directing this dramatic engagement. He commands us! Show the strength of your arms! You shall scatter the forces of ignorance! Your war confers life; their war brings death! Your war is the cause of the illumination of all mankind, their war means the breaking and darkness of hearts. Your war means victory upon victory, their war is defeat upon defeat. Your war is the means of construction; their war is the origin of destruction. There are no dangers before you. Push forward! Fire! Fire! Attack the enemy! Your efforts should be crowned with the diadem of eternal peace and brotherhool."

On the Importance of Divine Civilization

By Abdul Baha

His Excellency Abbas Effendi

When listening to Abbas Effendi's address at the Mosque at Woking (of which a brief report is given elsewhere in the present number), it occurred to us that readers of the "Asiatic Quarterly Review" would be interested to have from so distinguished and widely revered a visitor some account of the impressions made upon him by our Western life and institutions during his recent tour through America and Europe, which tour may be briefly characterized as a pilgrimage among the many shrines which are being erected of late to the Spirit of International Concord. We, therefore, asked him would he be good enough to write an article for our pages. The result is here given, and affords a typical instance—with its Eastern warmth of metaphor and simple directness of phrase—of that "Contact and Comprehension" which is becoming possible between the mind of the East and the mind of the West, on which Mr. Anderson wrote in our January issue, which also is one of the chief aims of the "Asiatic Quarterly Review.—Ed.

To the Editor of the "Asiatic Quarterly Review."

Your letter was received. It indicated the spiritual susceptibilities which emanate from your spirit and consciousness, and it imparted the utmost happiness.

During this journey it has become manifest and evident to me that the Western world has made extraordinary progress in material civilization, but Divine civilization is well-nigh forgotten.

This is the result of the submission of all human thought to the world of nature.

All that one observes in the Western Hemisphere are the appearances of the material world and not of the Divine world.

As there are many defects in the world of nature the lights of Divine civilization are hidden, and nature has become the ruler over all things.

In the world of nature the greatest dominant note is the struggle for existence—the result of which is the survival of the

fittest. The law of the survival of the fittest is the origin of all difficulties. It is the cause of war and strife, hatred and animosity, between human beings.

In the world of nature there is tyranny, egoism, aggression, overbearance, usurpation of the rights of others and other blameworthy attributes which are the defects of the animal world. Therefore, so long as the requirements of the natural world play paramount part among the children of men, success and prosperity are impossible. For the success and prosperity of the human world depend upon the qualities and virtues with which the reality of humanity is adorned; while the exigencies of the natural world work against the realization of this object.

Nature is warlike, nature is bloodthirsty, nature is tyrannical, nature is unaware of His Highness the Almighty. That is why these cruel qualities are natural to the animal world.

Therefore His Highness the Lord of mankind, having great love and mercy, has caused the appearance of the prophets and the revelations of the holy books, so that through Divine education the world of humanity may be released from the corruption of nature and the darkness of ignorance; be confirmed with ideal virtues, the susceptibilities of consciousness and the spiritual attributes, and become the dawning-place of merciful emotions. This is Divine civilization. To-day in the world of humanity material civilization is like unto a lamp of the utmost transparency, but this lamp—a thousand times alas!—is deprived of light. This light is Divine civilization, which is instituted by the Holy Divine Manifestations.

This century is the century of light. This century is the century of the appearance of reality. This century is the century of universal progress.

A hundred thousand times alas! That ignorant prejudices, unnatural differences and antagonistic and inimical principles are yet displayed by the nations of the world toward one another, thus causing the retardation of general progress. This retrogression comes from the fact, that the principles of Divine civilization are completely abandoned, and the teachings of the prophets of God are forgotten.

For instance, it is the clear text of the Old Testament, that all humanity are the creatures of God. They are under the pro-

tection of the Almighty. "The devil" had nothing to do with their creation. It is the text of the New Testament that the sun of God shines upon the just and the unjust alike. It is likewise written in the Koran, "Thou shalt not see any difference in the creations of thy Lord." These expressions, which convey the same idea, are the foundation of the Holy Divine Manifestations of God.

A thousand times Alas! that misunderstanding has completely uprooted this basis.

Firstly, religion must become the means of love and amity; secondly, it must proclaim the oneness of the world of humanity.

But the leaders among the people have caused it to become the means of hatred and enmity. For the last 6,000 years there has been bloodshed and rapacity amongst the children of men. These blameworthy attributes are the manifestations of the animal nature. Outwardly it has been called religious prejudice, racial prejudice and patriotic prejudice. Men have taken an axe and cut through the root of the tree of humanity. A hundred thousand times alas!

In short I have travelled throughout many countries in the Western world, especially America. In many big churches and large meetings I proclaimed the oneness of the world of humanity in accord with the teachings of His Holiness Baha'o'llah. I promoted the principle of universal peace, and with resonant voice I summoned all to enter into the Kingdom of God.

I said: Praise be to God that the Sun of Reality has shone forth with the utmost brilliancy from the Eastern horizon. The regions of the world are flooded with its glorious light. There are many rays to this Sun.

The first ray is heavenly teachings.

The second ray is the oneness of the world of humanity.

The third ray is the establishment of universal peace.

The fourth ray is the investigation of reality.

The fifth ray is the promotion of universal fellowship.

The sixth ray is the inculcation of Divine love through the power of religion.

The seventh ray is the conformity of religion with science and reason.

The eighth ray is the abandonment of religious, racial, patriotic and political prejudices.

The ninth ray is the universal spread of education.

The tenth ray is the organization of the arbitral court of justice, or the Parliament of Man, before the members of which all the international and inter-governmental problems are arbitrated.

The eleventh ray is the equality of the sexes—the giving of the same educational facilities to women as to men, so that they may become adorned with all the virtues of humanity.

The twelfth ray is the solution of the economic problems of the world, so that each individual member of humanity may enjoy the utmost comfort and well-being.

The thirteenth ray is the spread of an auxilliary world-language.

Just as the rays of the phenomenal sun are infinite, likewise the rays of the Sun of Reality are infinite. The above summary only contains a few rays.

The spreading of these rays will deliver the world of humanity from the darkness of ignorance, strangeness, and narrowness, and will guide it to the centre of all these rays. Then the foundation of warfare and strife, animosity and hatred, will be destroyed from amongst the people, and the misunderstandings existing between the religions will be dispelled. The foundation of the religions of God is one, and that is the ONENESS of the world of humanity.

Praise be to God! while travelling in America I found attentive ears. I associated and became intimate with many people. I observed that their object is the spread of fellowship amongst all people, and their highest hope is the extraordinary advancement of the human world. Similarly in London I met many blessed and enlightened souls who are striving with heart and soul to create love and amity between the various nations and races. It is my hope that from day unto day these lofty ideals may find greater spread, and these philanthropic intentions may more and more appear, so that all the nations of the world may become the manifestors of merciful attributes, and there may remain no strife and ill-feeling amongst religions and communities. This is the everlasting glory! This is eternal prosperity! This is the paradise of the world of humanity.

Education in the World of Humanity is Divided Into Two Parts:

First—Material Education.

Second—Spiritual Education.

Material education confers upon man the means of physical comfort; the complicated physical needs of humanity are assured and material advancement is made possible in worldly affairs. For example, the European nations, through the blessings of material education, have made marvellous progress.

The founders of the school of material education are the past and contemporary philosophers and thinkers. Scientists and inventors through the application of their mental faculties, bring forth upon the arena of existence wonderful enterprises and undertakings; thus man enjoys the benefit of the labours of these leaders of thought.

However, the teachings of these material educators do not have effect in the world of morality, and if they display any effect it is very small, for material education simply develops the physical side of humanity. It is incapable of illumining the dark regions of the great world of morality. Eternal beatitude is not made possible through the spread of material education.

Consider, after all, how the sphere of material education is limited. Even if man satisfies his greatest desires for material comfort he is but like unto a bird! Imagine the happy state of a bird which flies in the immensity of space, hops from one branch to another, and builds its nest upon the loftiest branch, whence it can view the whole panorama of nature spread before its eyes—a scene of ravishing beauty and enchantment. Its tiny nest is more beautiful than a King's most sumptuous palace. Its wealth consists of all the seeds in the fields, of the cooling springs flowing from the breast of the mountains, and of the green meadows. This is the highest point of physical bliss and enjoyment, which is made possible in a more perfect manner for the birds of the fields than for men. These things are prepared for them without any hard labour or suffering. They know not sorrow, neither any danger or fear, such as men experience in their lives. In the utmost ease and happiness they live.

Such, then, is the happiness of the animal world. But the happiness of the human world comes from the virtues of the world of humanity, which enjoyment the animals know not of.

That comes from the extension of the range of vision, the excellencies of the world of humanity; the love of God, the knowledge of God, equality between the people, justice and equity and ideal communication between hearts.

These are the principles upon which the structure of human happiness is built. Spiritual education consists of the inculcation of these ideals of Divine morality, promotes these high thoughts. This spiritual education is made possible through the power of the Holy Spirit. As long as the breath of the Holy Spirit does not display any influence, spiritual education is not obtained; whereas if a soul is inspired by the Holy Spirit, he will be enabled to educate a nation.

Consider the records of bygone philosophers: the utmost that they could do was to educate themselves. The circle of their influence was very limited; all that they could do was to instruct a few pupils. Of course a type was the influence of Plato and Aristotle. These philosophers were only able to train a limited number of people. But those souls who are assisted by the breath of the Holy Spirit can educate a nation. The prophets of God were neither philosophers nor celebrated for their genius. Outwardly they belonged to the common people, but as they were encircled with the all-comprehending power of the Holy Spirit, they were thus enabled to impart a general education to all men. For instance, His Holiness the Christ and His Holiness Mohammad were not among the thinkers of the age, neither were they counted great geniuses; but through the power of the Holy Spirit they were able to confer universal instruction upon many nations.

They illumined the world of morality. They laid the foundation of a spiritual sovereignty which is everlasting. Similarly with those souls who have entered the Tabernacle of the Cause of God. Although not important in appearance, yet everyone is confirmed in stimulating the cause of general moral instruction. Therefore it has become evident that real spiritual universal education cannot be realized save through the breath of the Holy Spirit. Man must not look at his own capabilities, but think of the power of the Holy Spirit.

In this age His Holiness Baha'o'llah has breathed the Holy

Spirit into the dead body of the world, consequently every weak soul is strengthened by these fresh Divine out-breathings—every poor man will become rich, every darkened soul will become illumined, every ignorant one will become wise, because the confirmations of the Holy Spirit are descending like unto torrents. A new era of Divine consciousness is upon us. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths of hearts, and a new spirit of universal consciousness is being profoundly felt by all men.

Translated from the original Persian by Mirza Ahmad Sohrab.

The Quiet Way

From the white of snowy cloudlet,
 From the firmament of blue,
 From the heights of peace and rightness,
 Comes a message, plain and true.
 Softly comes a quiet message,
 Softly falls it without presage,
 For the times are wild with clangor,
 And there's need for peace to sue,
 There is need to hush the anger—
 Hear these words ere yet ye rue.

“Wrongs of childhood, signs of manhood,
 Errors of all sorts of life,
 Inequalities of fortune,
 Will not straighten out in strife.
 Cease the hating, cease the judging,
 Cease the discord and the grudging—
 There's no cause for aught save kindness,
 All are one in interests rife;
 Let not willful human blindness
 Mar the unison of life.

"Only to the mind quiescent
 Comes the secret of the way
 How all men shall dwell together
 In true accord—as men may.
 Peace! descend upon the nations
 In their grave deliberations.
 Then with calm, untroubled vision,
 Steady nerve and broad survey,
 Shall be rendered wise decision
 To all questions of the day.

"Interlacings of all interests
 And adjustments new befall;
 In the settlement of crisis,
 Mark ye heed the higher call.
 Only love can quell the riot,
 Only love can make the quiet;
 Brotherhood—or else ye perish—
 For all peoples, great and small;
 As one family live, and cherish
 God the Father over all."

Barnetta Brown.

Extract from an address given by Abdul Baha in London, Eng.,
 1911.

"This is a new cycle of human power. All the horizons of world are luminous, and the world will become indeed as a garden and a paradise. It is the hour of Unity of the sons of men and of the drawing together of all the races and classes.

"The gift of God to this enlightened Age is the knowledge of the Oneness of Mankind and the fundamental oneness of religion. War shall cease between nations, and by the will of God the Most Great Peace shall come; the world will be seen as a new world and all men will live as brothers."

Though unity was produced in by-gone centuries, still complete unity was not feasible; for the means and causes of union were wanting, and among the five continents of the world con-

nection and communication did not exist. Moreover, even among the people of one continent, intercourse and interchange of ideas was difficult. Therefore intercourse, unity, connection and interchange of the ideas of all the people of the world in one place was impossible and unfeasible. But now the means of connections are many and really the five continents of the world are as one.

Individual travelling to all places and the exchange of ideas with all the people is facilitated and practicable to the greatest degree; it is such that each person through published news is able to be informed of the condition, religions and ideas of all nations. It is the same with all the continents of the world; that is to say, nations, states, cities, and villages are in need of one another, and none of them are independent of one another, for political connections exist between them all.

The connection of commerce, art, science and agriculture is evident and has absolute sway. Therefore union and harmony is possible to be produced among all. These means of connection are the wonders of this glorious century and great epoch. The former centuries were deprived of this, for this enlightened century has another power, another splendor, another condition. That is why you see it daily bringing forth some new wonder. Finally it will lighten shining lights in the gatherings of the world. Like the aurora of the morning the signs of these great lights are apparent in the horizons of the world.

The first light is political union, and a little trace of this has already appeared.

The second light is harmony of ideas in regard to great things and the effect of this will soon be apparent.

The third light is the union of freedom, that also will surely be produced.

The fourth light is the union of religion and this is the essential foundation; the evidence of this union will appear in the gatherings of the world with divine power.

The fifth light is the union of nationalities and in this century the union of brotherhood will appear in absolute might; at last all the people of the world will consider themselves natives of one country.

The sixth union is the union of the classes. All the people of the world will be as one kind.

The seventh light is the union of one language; that is to say, that a language will be made which all the people will learn and through it converse with one another.

These things which have been mentioned will surely come to pass for they are confirmed by a heavenly power. Consider that in Persia there were so many different classes, antagonistic sects and diverse ideas, that it was in a worse condition than all the world, but now through the Holy Breath of the Spirit it has attained to such a degree of union and connection that these different people, antagonistic creeds, hostile classes are as a soul. You will see them associating, conversing and communing with one another in perfect union, brotherhood and fraternity. In large meetings you see Christians, Jews, Zoroastrians and Moslems associating and conversing with one another in perfect union brotherhood, love freedom, joy.

Consider what the power of the GREATEST NAME has done!

Translated by M. F. Ameen.

First talk given by Abdul Baha before the Mash-rak-el-Azkar convention in Chicago in 1912. The prayer He closed with—

“O God, let this American Democracy become glorious in Spiritual degrees, even as it has aspired to the material degrees, —and render this great Government victorious, confirm this revered Nation to hoist the Standard of the Oneness of humanity to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world.”

The League of Nations

By Louise Waite

Thou League of Nations! Dream of poets past,
And vision of the Prophets great of old;
Foretold by Messengers of Light and Love,
Thy birth hour now draws nigh for all the world.

No power of darkness, greed, or selfish aim,
Can hold thee back, God's will shall now be done,
As well might man with human strength endeavor,
To stop the rising of tomorrow's sun.

The Word which bade thee BE, hath spoken been,
It is a part of God's Eternal Plan;
All hail to thee! O League of Nations Great!
All hail to thee! O Parliament of Man!

The New Crucifixion

THE repetition of noise creates gradually an effect of monotony equivalent to silence; the refinement and increase of pain brings with it a narcotic of perfect peace; and so to the imagination turning and returning to the shock and agony of this war, the war seems at last as though it were not. It seems as though it were not, that is, in terms of the tense succession of details until now branded so painfully upon the mind. The mind absorbs detail to the point of saturation, after which the gate of impression swings closed. Then new faculties assert their domination, for the exhaustion of sensibility means the release of reason. And this process takes place, not according to the outer event, but according to the inner law. To be fulfilled, it requires minds of a certain quality. Over such minds, the process holds irresistible authority—far more authority than the tense succession of details itself. To them, the event becomes secondary, the meaning of the event all in all.

Thus it is not strange, but on the contrary quite natural, to discover emerging from all sides a practical unanimity about the meaning of the War. By German and Englishman as well as by American and Dane, to a degree depending only upon the individual's power of insight, it is being uneasily realized that battle and campaign have lost their first compelling significance, that national partisanship is strangely melting in a new loyalty and conviction, the supreme significance of truth. Whispered yesterday, spoken today, it will be cried loudly tomorrow, echoed

back and forth by the best minds of the race, that the purpose of the partisan temperament, victory, is impossible to either or any combatant. This is the truth of the situation—the truth finally crystallized by creative reason from the chaos of detail. Mind has re-asserted its organic law, its universality of process, against the blindness of national hate, racial prejudice, lust and pomp of battle. In the minds prepared to receive her, truth has come to birth, irrespective of political associations. Those minds which are still violently partisan, claiming victory at any cost, are minds of coarser stuff requiring a longer period and additional shocks before reaching the point of saturation; or else they are minds afflicted by periodic hysteria—like certain pieces of music, they continually 'return to the beginning,' and never complete the normal cycle of thought. Yet despite the fact that at the present moment only a few realize that victory, in terms of professional bias and national pride, is become the glass mountain no enchantment can ascend—despite the fact that more men, more wealth and resources are being poured into the hoppers of war—nevertheless this is but the energy of momentum; the real forces have turned toward peace. Peace, but not victory.

Peace without victory to any combatant or alliance of combatants means only one thing: peace with defeat to every partisan concerned. With respect to the present situation, that outcome has gradually come to appear inevitable, and the mind can accept it without question. But when we compare such a result with any previous war, we throw off this mood of the inevitable and rub our eyes in astonishment, scarcely knowing whether we are asleep or awake. War without victory? Power without accomplishment - - - it is like saying cause without effect. For while each nation can slowly grow accustomed to the idea of non-victory for itself, it does so without realizing that every other nation is making up its mind to the same thing. The situation is like a game of button-button-who's-got-the-button in which every player is thoroughly aware he hasn't the button in his own hand, but trusts implicitly in the idea that the button is securely held by someone else. For how could there be a game without the button? But this war is the game without the button. It is defeat without the counterweight, victory, power without accomplishment, cause without effect.

For, after all, what army defeats the other army? Which is action, which its equal and opposite re-action? It seems to me that no army actually defeats any other army, but that the war is like that problem in algebra where enormous values, impossibly bracketed and powered, intricately combined, eventually, after frantic computation, cancel out altogether and produce zero. It is a war of titanic cancellations. Subtracting a million unit from a similar million gives the same result as subtracting one unit from one. The only difference is that the greater quantities require more effort and longer time to reduce. But that is the glowing point every intuitive mind in the world is beginning to focus upon. A war of universal defeat. Gigantic force reduced to impotence. But what has stripped military force of its habitual privileges, victory and conquest? To estimate the result in terms of opposition between such and such armies, such and such resources, such and such conditions—this is to think in the old manner, under the domination of sensibility. The new manner of thinking, establishing an organic unity of events corresponding to the organic unity of mind itself, perceives that while such and such armies are fighting to a stalemate, this result is being brought about not in terms of passionate, self-seeking alliances, but in terms of the interest of society as a whole. The result could not have been contained within the special interest of any state, but it was foreseen by many who looked to the interest of all states. That is what defeats every army thrown upon the field—the indestructable equilibrium of modern society. This equilibrium is not old; in fact, it asserts itself unmistakably now for the first time. Through science and invention we have progressed to the point where the old equilibrium of victory and defeat is impossible. In accordance with this fact, every predominance established by one side is negated by another predominance established by the opposing side—and so it will be to the end. Not one nation will emerge from the war with the unearned increment that always hitherto justified the conqueror's mood.

And obviously, the instrument by which the new equilibrium has asserted its invincible authority is nothing else than the soldier himself. A million soldiers represent an engine of force unspeakably formidable—if the engine can be run. But

what manner of engine is this which can be run only against another engine of the same power? However the problem be twisted about, the conclusion is zero. Thus we must appreciate that military force today, far from being power, is actually impotence. The soldier has nothing to do now with the winged victory; his symbol has become the crucifixion. How long shall we continue believing that the soldier is slain by his soldier-foe? When shall we perceive that all the soldiers alike are being slain by the unity of society, a unity maintaining itself in exquisite equilibrium throughout the most diverse circumstances the world ever looked upon? For that is the law of the situation—the fact that society has become united in reality while men have been scheming as if society were still a series of isolated, self-sufficient states. And so what crucifies the Soldier is precisely what might have been expected—Truth.

But only a few centuries ago it was Truth crucified by the Soldier. Only a few centuries ago, Truth was so feeble in the opinion of men that it could be scourged by a few centurions and hung between two thieves. And now it has grown so mighty that Truth strides the world, a colossus to which every state and people seems a frenzied dwarf. Truth conquers all the nations, all the armies, all the efforts turned against it by a world whose heart still believes that Truth is feeble and alone. Against this shield every spear is broken. The child will appreciate the power of Truth at last, the Truth whose name was Love but now is Unity; the fool will reckon upon it or perish in his folly. Is it an error of logic to identify Love, the spiritual idea, with Unity, the social fact? Not when we learn to perceive one as acorn, the other as oak; the one as the necessity resident in vision, the other as the same necessity exemplified in fact. The outer condition has come at last to correspond with the inner, to the effect that henceforth social pressure will serve to re-inforce spiritual pressure instead of resisting it. The change is enormously significant. It means that against the pestilent jungle of war gates of triple brass are swung closed, and that, on the other side of the soul, a door to the sun is opened.

For Freedom's Sake

The mighty earth is quaking,
'Tis wet with crimson stain,
The cannon's roar is waking,
Man's soul through fiery pain.
The wisdom of the sages,
Lies buried in the dust,
The heritage of ages
Is lost in greed and lust.

The sun of Truth is shining
O'er all the earth today,
Showing that men are brothers,
Made from a common clay.
One in their hopes and longings,
One in their joy and pain,
Since they are one in spirit,
One are they on this plane.

No more shall women tremble,
Nor seas be strewn with blood,
The hosts of right assemble,
They march with gallant tread.
From scenes of strife infernal,
To days of lasting peace,
They died for things eternal,
That wars on earth may cease.

Chorus

We come in might, to fight for right
So that all may brothers be,
From shore to shore, forever more,
And every soul on earth be free.
Up men, awake, for Freedom's sake,
Ring out the bugle call.
Till Liberty, o'er land and sea,
Is radiant over all.

Annie B. Romer.

Words of Abdul-Baha to some American Friends

"Ye are the lights which shall be diffused: ye are waves of that sea which shall spread and overflow the world. Each wave is precious to Me and My nostrils shall be gladdened by your fragrance."

Another Commandment give I unto you: that ye love one another as I love you. Great mercy and blessings are promised to the people of your land, but on one condition: that their hearts be filled with the Fire of Love, that they live in perfect kindness and harmony, like one soul in different bodies, like **one soul in different bodies.**

If they fail in this condition, the great blessings will be deferred. Never forget this. Look at one another with the eye of perfection. Look at Me, follow Me, be as I am; take no thought for yourselves or your lives,—whether ye eat, or whether ye sleep, whether ye are comfortable, whether ye be well or ill, whether ye are with friends or foes, whether ye receive praise or blame; for all these things ye must not care at all. Look at Me, and be as I am! Ye must die to yourselves and to the world; so shall ye be born again and enter the Kingdom of Heaven.

Behold a candle,—how it gives its light. It weeps its life away, drop by drop, in order to give forth its flame of light.

Extract from the address of Abdul Baha at the Leland Stanford University, California, in 1912.

"We are on the eve of the battle of Armageddon, referred to in the 16th Chapter of Revelation. The time is two years hence, when only a spark will set aflame the whole of Europe. The social unrest in all the countries, the growing religious skepticism antecedent to the Millenium are already here. Only a spark will set aflame the whole of Europe, as is prophesied in the verses of Daniel, and in the Book of John.

"Before 1917 kingdoms will be annihilated, cataclysms will rock the Earth. Then all nations will be as one faith and all men as brothers, and these fruitless strifes and ruinous wars shall cease and the Most Great Peace shall come, and man shall not glory in this that he loves his country, but rather in this that he loves his kind."

The Disarmament Conference

By Valeria DeMude Kelsey

As the date set for the Disarmament Conference approaches, we are reminded of certain words uttered by Abdul Baha.

"These ruinous political conditions will pass away and the MOST GREAT PEACE will come. The earth will be seen as a new earth and all men shall dwell together as brothers."

There is no person now living who fully understands the tremendous import of these words, but there are many who appreciate the value of the Disarmament Conference as a vital step towards that ideal, and it is no stretch of the imagination to declare that the approaching international parley is the direct result of the proclamation uttered by Abdul Baha. Any one who possesses even a small understanding of the universal movement known as the Bahai Revelation, sees, centered in Abdul Baha, the Covenant of God to all the peoples of the earth that wars shall cease, that Brotherhood shall be established, that the Most Great Peace shall come. Wherever we find a human being capable of unprejudiced investigation this statement is enthusiastically confirmed.

What historic steps will these men of the nations take when they assemble in Washington for the first world conference upon disarmament? Will they come together freed from all party jealousies, capable of rising above national interests, opening their minds to the vast meaning of international peace and so preparing themselves in love to God and to one another that the Divine Decree may easily become established? Or will they choose—urged by the old thoughts of preparedness and protection—the lesser ideal of partial disarmament, looking to a future day when complete disarmament shall be possible. No more important question has ever required action than this. No greater opportunity has ever appeared for the abilities of men.

In the history of the world its peoples have chosen the fractional ideal until forced by economic or social disaster into the whole concept of possible truth. It is this lack of vision, this cowardly compromise because of fear that has created wars for thousands of years, each war preparing the way for

another. It is the brute quality in man which makes him instinctively trust to force, rather than rise to the station where love and trust are possible—love and trust in himself going forth to his brother, love and trust in the brother responding to those vital impulses which are constructive and which alone lead to peace.

Today, however, we have reached a place where the entire world is involved, where all the nations are in turmoil. There is financial, social and economic disorder over most of the earth; famine, pestilence and terrible diseases ravage the body of man; flood, fire, tempest and earthquake take their toll of human life and everywhere is unrest and dread of the morrow. Hemmed in on all sides by physical limitations, which are reflections of the long centuries of compromise which the inner man has effected, we have reached at last that high dramatic moment when we must make the greatest choice of all—when we must loosen our fevered clutch upon those gaudy “half-gods” which we have so dearly loved, for we may survive only on one condition—that we choose, and choose swiftly and wholly, the pure ideal and follow it to the bitter end. When that choice is made—and it will be made, as everyone knows who realizes the destiny of man—then will the words of Abdul Baha be understood, for then it will be a simple task, as well as a glorious opportunity, for all men to live together as brothers—in that world which their purified hearts shall make “new.”

Read the words of Baha'o'llah:

“O Son of Dust!

*Verily, I say the most negligent of the servants is he who
disputes and prefers himself to his brother. I say,
O brethren, adorn yourselves with deeds rather than
words!”*

This is the Key which will open the richest treasure box of existence—DEEDS. “Deeds, rather than words!” With all our belief in our own development, our boast of civilization, our intellectual pride, we stand today threatened with the failure of the ages. The earth is crushed to its knees with war debts, its sons still suffering from battle wounds and allowed to go without employment, hearts are still torn with anguish and the desolation of hate and greed still rolls in terrible clouds to obscure

the minds. Yet man is Man, sent forth from God with a great destiny, and there is in him the power to rise from any darkness and choose the light; there is in him the power to achieve that destiny through deeds—and of all deeds that man has ever compassed there remains for him the supreme deed—**disarmament!** The freedom of the nations, the freedom of the world!

Why should we debate for one moment a **partial disarmament**? If disarmament is a good thing, why not have it entirely? Isn't it because we have lost touch with one another that we talk of a partial ideal? It is time to open our eyes and face the situation, time that we should no longer be humbugged with sophistries, with out-worn theories, with the formulae of politicians. This is the Day of God, He is speaking, His Voice goes forth over the earth and every blade of grass and every grain of sand trembles. It is time that man trembled, too, although, lost in his own ego he is difficult to reach. Yet tremble he will for even now the signs grow clearer that his dependence upon self, fails. In man's extremity the Divine Opportunity becomes apparent and the real man is lifted out of his fear and strengthened to act boldly for the common good. God is the Liberator and this is the Day of God, the Day "when nothing else is to be seen" save God, for He has come "in the Kingdom of His Father" to establish the "new earth" in the hearts of the people to open the gates of the Millenium to the orthodox, to free the souls in bondage regardless of color, race or creed.

In Boston, on Commonwealth Avenue, there is a statue of William Lloyd Garrison and on one side of the base are these words: "I am in earnest. I will not excuse, I will not equivocate, I will not retreat one inch, and I will be heard!" On the other side, these words stand forth with tremendous simplicity, explaining his courage: "My country is the world and all mankind are my countrymen!"

If the people of Boston were told that they set up a statue to a Bahai they would undoubtedly protest, yet nevertheless, such is the case, for the words of William Lloyd Garrison are fundamentals of this Universal Movement which is so powerful in the world today. This man was without race prejudice, he was full of love for mankind, he served mankind, he did not fail

mankind when action was imperative,—and all these are Bahai qualities.

In reality there is no inequality among men—there is only the feeling of difference bred by ignorance, lack of opportunity and prejudice. An honest Chinamen is the equal of an honest Jew and an honest colored man is the equal of a white man who is on the same plane. All feeling of differences pass away in the universal consciousness which comes to man when touched by the Divine Power of the Revelation.

It is this consciousness which must come forth in man before the importance of disarmament can be understood, before it can be effected. Until men cease to fear one another, until they love one another in that purity of purpose where the welfare of someone else is sought before one's own, Disarmament will not be reached. This is what Abdul Baha means when He tells us that the **"Most Great Peace will come,"**—that peace within the heart, that awakened consciousness, that quickening of the spirit, whereby all superficial views of life will fade away and only the clear shining facts of being will stand forth; that man has a destiny, that he is a spiritual being emanating from God, that life is endless progression—worlds on worlds; but that only as we use, as we live, as we apply the truth as we see it and know it and feel it, do we move forward into those limitless realms of being which await the **"chosen"**—those who have not been satisfied to know the universal principles but who have sacrificed everything in order to clothe themselves with the attributes of God.

In the meantime, the days and nights will pass and the ones chosen to discuss disarmament will meet. Oh, what prayers should go forth from the **"Friends of God"** that the hearts may be prepared, that the world may be prepared, that the Divine Will may be effected now and the people not need to be plunged into still deeper chaos before they will dare to see and choose the best, scoring compromise, strong in their vision of world need, of God's love for all mankind. For prayer and deeds are the same, they are the lifting of the heart to God that His Will may be accomplished, the **"binding of gold chains about the feet of God"** and in that **"binding"** the consummate release of spiritual energy which the world needs for its cure.

Making the Bust of President Harding

A series of events have developed in the last year which touch upon my work and incidentally suggest disarmament of a certain nature.

As I have modelled a bust of Senator Harding one week before he became President, I have been asked by a very ardent Bahai, who is giving her whole life in the cause of humanity to write up my experience with our head executive.

I remember while I was working in the Senator's private office a friend came in and said to the Senator, "I think you are going to get in, Warren." Senator Harding answered that it was in the stars. So we have good reason to imagine that it was in the stars, as Senator Harding is now President of the great and peaceful United States of America, and is bringing about unlimited interest throughout the world in the discussion of disarmament.

Interest in disarmament is a natural result of the President's ethical development. The people with whom I stayed in Marion, Ohio, happened to know the President's mother very well, and I was told that she was a very earnest believer in the old and new Testament. She brought up her children in accord with the true teachings of Christ and taught them to serve mankind, it may be said as the good Samaritan saved the baffled man. Can it not be stated that the entire Western World is now in about the same condition as was the baffled man in the story of the good Samaritan?

Well then, who is going to be the good Samaritan of our modern times? Who will be the forerunners that are going to take a hand in relieving mankind of the suffering that has come upon it through the great war? Since I have spent about a week in the private office of Senator Harding, I can say that he may prove to be one of our good Samaritans. He posed for his portrait bust to help me and help some of the East-Side gamins, who are talented in art, that I teach.

I grew up myself an East-Side boy in New York City, and carved and drew ever since I can remember. My own early struggles gave me an insight into the psychology of the street

gamin, which I could not have understood otherwise. The East-Side boy is a fearless creature, and respects only those who do things. To make a somersault, to make a good dive, or create something, wins them over.

One day, when I was painting on the street in one of the toughest neighborhoods of the East-Side, a jeering crowd surrounded me. As I was brushing in with large masses the street scene that was before me for color effect, the gang leader said, "He's just daubin it in now," but when I began to get the form, the crowd changed entirely, animosity gave way to utmost sympathy, and instead of enemies they became my friends, anxious to pose for me, to carry my easel, and help me in every way. Complete unity was established between us.

Congenial occupation alone can give each one his place in the great orchestra of mankind, and thereby bring about a true form of happiness.

I went down to the lower East-Side one day, a short time after the armistice was signed, to see a settlement worker regarding a commission. There I saw a gang of the toughest kind of kids, very much bent upon destruction. The janitor in the settlement said, "They have stolen the door knob, they undo the electric bulbs and sell 'em, and they break our windows." The windows are broken when the different gangs begin to fight, as each gang stores up ammunition which is composed of bricks and bats, the bricks being used in long distance quarrels and the bats in close range. I met some of these gamins, and so reminded myself of my previous days. I asked some of these tough kids if they would like to draw, and they replied yes. So I formed a class of about twelve in this settlement, and to the surprise of the janitor, I managed to maintain order. In a little while readjustment took place and disarmament came about. Their ammunition was forgotten about or lost. Charcoal and charcoal paper took its place, and in some cases even books. All boys like fair play, and they also like to be helped to find what is congenial for them to do. It is through this that constructive tendencies will replace the destructive ones. Three of the boys whom I taught are showing decided promise as coming artists, Frank Peck, M. Posener, and Steven Culbert.

President Harding's attitude towards the development in art

is very encouraging, and he no doubt will be very helpful as far as he can to bring about better conditions for the artist in this country. I saw the President as he came into his headquarters one Sunday night, and was much impressed by his calm and sincere nature. It was the week before election, when he was extremely busy, but he met the request to model his bust with sympathetic kindness, and permitted me to spend the evening with him in his office, where I set up my clay.

He said: "Hello," as I came in, and went on with the speech he was writing, and in the midst of the buzz of telephones and the clangor of a busy office, I worked on until after midnight. Others disappeared, but the Senator and I worked. It was very late when he arose, and I ventured to ask for another sitting the following day. He answered promptly: "Ten o'clock tomorrow morning," for the President is always an early riser. I accepted the appointment with enthusiasm, and never felt more at home than when sitting next the Senator's desk and modelling his head.

The President's face appears as having a majority of convex forms with few concave forms. His general appearance from the point of view of an imaginary analysis reminded me of the American eagle. The color of his hair and his very shaggy eyebrows, so distinctly American, suggest this, and he is the type of American who imparts sympathy and loyalty in every way. There is something very honest hovering about him. Much of this is registered in his mouth, for his approvals and disapprovals can easily be detected through that part of his head. It is only when he is extremely joyous or very angry that his eyes attract attention. When he is angry his eyes become live coals under his shaggy brows. When he is in an exceptionally joyous mood the eyes sparkle and become full of light.

Senator Harding was extremely kind in giving me these appointments for modelling his bust at such a very busy moment in his life, and this was partly owing to the fact that he sympathized heartily with the cause for which I was working, namely, to provide a fund with which I could enlarge the artistic work I had started with my little group of street gamins.

Meanwhile as some of the sittings took place under the trees of the Marion home, the movie people became interested, and

several photographs were taken showing the Senator, the bust, and the sculptor hard at work.

Mr. Harding is usually "brother Warren" in his home circle. He is a most affectionate member of this little circle, where he is greatly beloved, and this is plainly indicated by the manner in which the words "brother Warren" are pronounced.

From an aesthetic point of view it seems rather reasonable to believe that there should never be a limitation of means for the development in art, for the true artist is one who moulds minds to see true and pure beauty in accord with the conception of nature. This in turn developes constructiveness, and construction brings peace. To do away with the armaments at once would probably not bring about the best results. But to gradually develop the human mind with a real understanding in the arts, music, literature, painting, and sculpture, must eliminate destructive tendencies. All sincere efforts made by the entire world in this direction would gradually bring about disarmament by itself. The artist expresses himself through the medium of color and form. And is not the entire universe a combination of color and form? The great power above mankind manipulates all through the medium of color and form. Times change in manifestations as one color and form gives place to another. The soul has its color and form of more ethereal character than the body, and from the tiniest atom to the mightiest mountain, everything becomes visible through color and form.

It is through this that the artist has the opportunity to enlighten mankind with a great beauty that exists on this entire globe, and since beauty once understood will keep people from making destructive designs upon one another, the understanding of all things through a real artistic sense may keep the attitude of one man towards the other peaceful, since this great revelation of divine beauty will then manifest itself in the hearts of the people, and through this disarmament may come about of its own accord.

A true artist should be a natural cosmopolitan, whether he is a painter, a sculptor, a musician, a writer, all these may be inspired to paint, model or write from the Asiatic races, the African races, and those that are near the North and South Poles. All these have great beauty of their own kind, and have come

into distinct existence through the great power above man, which suffices for their being here.

To bring out the innate power of all these people, and ensure their finest evolution, peace must be established. Instead of hovering over them with the mailed fist of force, give them freedom, show them love, let them feel the promise of that great peace for which the world is working and longing.

Louis Keila.

Awake Mankind!

Awake mankind—awake!
See what is now at stake!
Life, life of every race—
Would you that life efface
In blood and battle gore?
Leave your Creator more!

Arise from your bespattered bloody filth,
And break the sword blade e'en to hilt.
The Lord of Hosts will not fore'er forgive—
His light and glory you cannot deceive.
He made not man for war and bitter fray,
That he should lift but bloody hands to pray.
Can you for hate atone?
You are His life alone.
He has created it,
And consecrated it.
You hurl to dust what He has made,
And through the bloody ruin wade.

Arise mankind before it is too late!
Find justice seated at the people's gate.
No more of slaughter and of sundering fight,
But a sublimity of glorious light.
Only the brotherhood uniting all
Can save humanity's encompassed fall.

Marco Zim.

The Current Art

In the orgy of tax adjustments with which the legislators are struggling just now there has been a suggestion made, which illustrates what appreciation for art rises in the hearts of some of our noble Senators, namely, that candy should be taxed 3%, and art 5%! In other words, both are luxuries dear to the feminine heart, but art as the least necessary, can be better spared, and therefore, must bear the greater tax. It would be too cruel to render impossible her customary pounds of sweets, but let us limit roundly her etchings, her paintings, and all those bits of beauty which feed her starving soul.

It is a sad pity that there are still captains of industry bred among us who regard it as an honor to plant wheat fields, but a disgrace to paint them, who can never understand that hunger of the soul for beauty which makes one starve and die without it, and become drunken with ecstasy in its presence. And yet these are God given faculties out of which are born the divine capacity to see such unknown vistas as Dante perceived and Puvis de Chavannes painted and the older architects reared into mighty cathedrals.

All of which is a preface to the fact that the gallery exhibits which mean so much to the art lover began in October, and have already given a delightful foretaste of the winter feast. There was a charming exhibit at Scott and Fowles of William Blake's illustrations of Dante. Blake entered the same world as the older poet, but through a different highway, and with a passport bearing quite a different visé, so that sometimes his interpretation of Dante is less ethereal than when he is dealing with conceptions of Job and the morning stars which sing together. But he is always so intensely individual and unlike any predecessor that he cannot fail to be inspiring.

Quite a unique exhibit of the work of Charles W. Bartlett—an English artist, long resident in the Orient—was held at the Brown, Robertson galleries, and consisted of water colors, oils and block prints. These latter are most interesting nowadays to the art lover whose pocketbook is not very deep, because as

they are both drawn and printed by the artist himself, they have the intimate touch, which is so frequently lost in a reproduction. Mr. Bartlett is now in Honolulu, and his subjects, therefore, cover a wide range, including India, China, Japan and Hawaii. They also disclose a variety of technical handling which is evident especially in the water colors and wood block prints. Some of these latter are rather too precise and thin, with a suggestion of Japanese mannerism, while others such as the *Taj'mahal*, *Sunset*, and the beautiful *Silk Merchants*, *India*, are more free in handling and very beautiful. A brilliant Oriental crowd was shown in the *Gathering of Pilgrims at Chusenji*, and the *Mohammedan Festival at Amritsar* was very interesting. The *Bridge Benares* offered a transporting vista with the camels, the moving people and architectural suggestion. The Hawaiian subjects, the athletic fishers against the sky, the water, the nets, were very happily caught, and the exhibit gave charmingly the impression of Oriental environment and life. The canvas of *Mother and Child* was poetic and rich in color.

The exhibit of the work of Marco Zim at the *Gallerie Intime*, 749 Fifth Avenue, was the most significant and rich of the month, and must have left a vivid impression upon the mind of every visitor. Marco Zim is not yet a familiar name in New York, for he has lived in California during most of his productive years, and only last winter ventured into the art galleries of the metropolis. But he had studied in New York, Chicago and Paris, and is widely gifted as etcher, painter and sculptor, as the present exhibit showed.

Zim has acquired a technique exceedingly varied and skilful. As a sculptor he studied with George Grey Barnard and with Rodin, but has developed an individual handling peculiarly his own. As a sculptor of portrait heads he is forceful in modelling and powerful in characterization, a realist in fact, while in ideal subjects, like the exquisite figure of the nymph done for Chatfield-Taylor of Chicago, he expresses an ideal beauty and grace most unusual in the sculpture of today. The baby faun on the shoulder of the nymph is humorous and charming in the extreme, and it seems that no one ever did a baby faun before.

In ideal and genre subjects Zim holds a unique place and he bids fair to carry along in American art that new impulse which was manifested last year in the paintings of Bryson Burroughs at the Montross Gallery, the impulse of purely imaginative and ideal representation, which has been lacking to a large degree in American Art. We have always had a group of ideal painters such as Ryder and Davies, but they have avoided the delineation of great religious ideas. Zim is not afraid of these, as is evident in the present exhibit.

As in his sculpture Zim is both realist and idealist, though tending toward the academic in handling, in his painting and etching he is intensely modern. He sketches his figures lightly avoiding too much detail and is largely endowed with a color feeling which never fails in beautiful effect.

The **Flight into Egypt** is a happy illustration of his gift in this way. Flooded with the tones of moonlight, it is unique among the thousand epitomizations of the famous story which have been painted for centuries. So the Holy Family with the poetic figure of the young Christ sitting in the doorway is another canvas unusual and poetic in conception and beautiful in color. The great figure of **Destiny** standing amid the waves of life and death is another forceful striking composition, and quite different in technical handling and composition from everything else in the room.

In his etching Zim ranks among the best of our younger school. He works very swiftly and with a most intimate touch, and loves every phase of humanity in its attainment and suffering. So his etchings are always bits of poetry drawn from the walks of life and its experiences with which we are all familiar. Technically his etchings as a rule are strongly handled and full of color, but sometimes he chooses to eliminate detail with excellent effect.

The beautiful canvas of **Destiny** and the lovely figure of the nymph are not in the exhibit of the Gallerie Intime. There is a most sensitive bronze head of Zim's father, which is one of the best of his portrait heads. It is remarkable for its fine modelling revealing a complex and highly developed character, so that while strong in the strictly portrait element, it is inter-

esting for those temperamental suggestions which delight the artist.

There are a number of Zim's California landscapes, which it seems strange to find here, because the Pacific coast people could with difficulty let them go. They are so essentially California that Zim could only have painted them in that locality. They are most gorgeous in color, wonderful and vigorous in the handling of verdure, foliage and trees. They express California with both its aesthetic and mystical charm. In landscape Zim is not strictly an out of door man. He is more post-impressionist than impressionist. He sketches out of doors, then goes to his studio, visualizes the thing, and paints his visualization. Only in this way could he have painted his marvellous canvas of Lake Tahoe, for Lake Tahoe to all California is a shrine. It is not only a spot of beauty and physical refreshment, but of mystical longing and spiritual stimulus. All this is suggested in this great and beautiful landscape, which gives not merely the topography of the locality, but this inner charm and magnetic quality which all its lovers know.

Another peculiarly Californian touch in these landscapes is the unmistakable effect of the trade winds upon the trees. One sees demonic trees in California, twisted and wind riven, yet living things in marked contrast with the gorgeously foliated growth about them.

The Gallerie Intime promises to become most attractive during the winter. Its arrangement gives it the intimate effect of a home, and it is in charge of Mrs. Pinneo, whose individuality and charm must impart an unusual quality to the entire institution. She wishes it to become the resort of those who love art, so that people will be attracted through this interest and not that of mere buying and selling, and as she is herself a lover of art, she will undoubtedly succeed in her enterprise.



The Great Divide

Each day is like a continent. We ride
 From purple dawn to eve's declining shore,
 Climbing expectant where eagles soar
 Across the central blue. The great divide
 Is set between two peaks that gaping wide
 Stand mute apart and keep a bastioned door
 Of vision open to the ample floor
 Of vast arenas sloping to the tide.

Ye gates of God that span the pillared light,
 How oft, dull-eyed, your sculptured posts I pass,
 To all their towering beauty blind, alas!
 And dead to all their harmony and might.
 Henceforth, each morn, with mounting steps I plod
 Until I reach the spreading gates of God.

Here where my feet attain the central height,
 My soul goes forth to vaster fields of power.
 Each day, some titan toil, each glorious hour,
 Some clearer purpose bursts upon the sight.
 On wings of dream, on billows of the light,
 I turn each moment to some fragrant bower
 Among the eerie hills, some skyey tower
 Where joy is free from menacing and blight.

I halt my going in the heights of day
 To glimpse my dream of happiness; in awe
 My soul leans back upon the changeless law
 And lo the thing is mine I prized away.
 By faith transformed, the hope of my ideal
 Has now become the actual—the real.

Albert Durrant Watson.

June 20, 1921.

Miss Thomas Hits New Americanism

**BRYN MAWR HEAD SAYS "TEACHING THAT THINGS AS
THEY ARE ARE RIGHT" IS MENACE**

Lusk Law as an Example

**Laments Abuse Poured on Cleveland, Roosevelt and Wilson—
Says Latter Will Be Vindicated**

SOUTH HADLEY, Mass., Oct. 7.—Portion of a remarkable address given by Miss Thomas, president of Bryn Mawr University at the Founders' Day Celebration of Mount Holyoke College.

This eloquent address upon what should constitute real Americanism bore the title of "Present-Day Problems in Teaching"—and in discussing it Miss Thomas referred to the present world wide renaissance in education and its complexities. One reason for the difficulties of today, she said, "is that the material on which we operate—the boys and girls in the schools and the students in our colleges—has been transformed under our hands into something entirely new and strange."

"Our old methods of teaching fail to get under their skins," she continued. "Most of our apparatus of teaching—lectures, recitations, old-time text books—really belongs in the scrap heap, especially our text books. Not only our text books but we teachers and we college executives are no longer vital in the eyes of our students. The profound interests to which they vibrate, their currents of passionate thought, sweep by in secret channels unknown to us.

"Wells's 'Outline of History' furnishes an illustration of what I mean. It is history of a wholly new kind and makes a world-wide appeal to the younger generation. Its inaccuracies, if there are any that are avoidable in so vast an undertaking, do not matter at all in comparison to its gripping qualities. Yet how few historians are making use of it. One courageous professor told me that he was using it, and he added that to his astonishment his habitually indifferent men students turned in-

to famished kittens and lapped it up like new milk. All our text books must be rewritten from this new point of view.

"But this new and almost universal appreciation of the power of education has brought upon us what I regard as the most terrible menace to American schools and colleges and to free and liberal thought that has come in my lifetime. The Federal and State Governments, Boards of Education, Americanization societies, American Legions and organizations of every kind are demanding that children and college students should be taught patriotism, concrete citizenship and 100 per cent. Americanism. This means that school teachers and college professors, as yet only in public schools and State universities, but unless the movement is determinedly opposed sooner or later everywhere, are being required to teach not how to make things as they should be, but that things as they are are right; that the United States Constitution, as written 134 years ago, is perfect; that our highly unsatisfactory Government must not be criticised; that the United States flag, which, as we all know, flies over many cruel injustices which we hope to set right, must be revered as a sacred symbol of unchanging social order, of political death in life.

No Free Leadership Now

"The Lusk law passed in New York State is a hideous example of what may happen any day in any and every State. It is impossible to teach in our schools definite political or religious doctrine without arousing conflicting parties, one faction of which will surely rise up and rend the other. All the conservative forces now in control of the world are seizing upon this propagandist teaching in order to capture the younger generation and so save their ancient privileges. What this perversion of education did for Germany it may easily do for the United States. We need now progressive leadership of the most liberal kind to save the world from revolution. It can come only from the younger generation now in school and college. In our generation there is no such light or leading. One hundred per cent. Americanism such as this will strangle free thought in its cradle. Cut and dried opinions on practical matters are almost sure to be wrong. Agreement on contemporary questions is impossible.

"In my lifetime I have seen four separate times passionate differences of opinion raging around four commanding personalities—Gladstone, Cleveland, Roosevelt and Wilson. I was in England when Gladstone, who was then Prime Minister at the end of a long and triumphant career of statesmanship, proposed Irish home rule, in which every one now believes. The storm of popular abuse which overwhelmed him on all sides astounded me. It was the same with Cleveland, who was a really great President. The feeling against Roosevelt, to whom the United States owes an eternal debt of gratitude which it is now happily recognizing, was so bitter that his name was never mentioned without horrible abuse at the dinner tables at which I sat, and any defense of him destroyed the amenity of the dinner.

"And Wilson, who had the leadership and vision to put into eloquent and moving words the yearning of all nations toward a world state of international peace and justice, which he strove against frightful odds to embody in a League of Nations, was attacked with incredible brutality not only by conservative but by liberal opinion because he had to compromise with diplomats and Prime Ministers who could not be expected all at once to become arch-angels. In going round the world in 1920 I saw streets once named Wilson being revengefully renamed. 'Death to Wilson' was written on the walls in Italy. On my return to the United States I found none so poor as to do him reverence. I prophesy that, like Washington, Lincoln, Cleveland and Roosevelt, Wilson will rise above the welter of conflicting opinion and take the place that belongs to him on the pedestal of human greatness.

"If our young people are to be instructed what to think on such controversial subjects of contemporary politics, teachers and professors must teach the majority opinion held by Boards of Trustees and Boards of Education and the communities in which they teach. There is no other way out. Otherwise their official heads will inevitably roll into the basket. Our professors and teachers will then become timorous souls with no light and leading. Now is the time above all others to affirm as never before the freedom of teaching and freedom of opinion, to refuse utterly to teach cut and dried opinions, to claim as our highest

right liberty to train our students to think for themselves and to work out for themselves after they leave school and college their own practical applications. Unless the youth of the world now in school and college can develop leadership there will be none in the next generation. Without vision our civilization will surely perish."



VISION

It was in a clear light, a radiant flame
 Poured from thy presence, that I saw divine
 My soul. (Not mine alone!)—but in that hour
 Into my heart such glowing insight came!
 And thy dear presence, thy love, only thine
 Revealed to me the depths of love and power.

Such moments fade. Man could not live a man
 Were the translucent depths of his own soul
 Always illumined; for the light divine
 Would blind his human weakness. But he can
 Behold at times. To thee I yield the whole.
 All thou canst see, all that I saw, is thine.

Ah, God, this soul I love! It is of thee
 As I am thine. Teach me not to forget
 Thyself within. Let my heart hold Thee still
 As dearer, being All. If I could see
 Each soul as this I should know Love; and yet
 Hardly more perfect. But I seek Thy will
 To love and learn and follow, though it lead
 Through every contradiction. I grow cold
 Thinking of such love changed, but still I pray
 If this must be, to rise and meet the need.
 Shall I be weaker than I was of old?
 Nay, stronger, O my God! Show me the way.

Virginia Bruce.

The Drama

By Frances Eveline Willcox

The important of cultivating and developing individual personality in the successful accomplishment of results, recently came to the attention of the writer, and a consideration of the subject brought to light the fact that however much time and attention may be given to mechanical or technical knowledge, it is after all the personality of the student that has most to do with making that knowledge valuable to mankind. The lawyer admitted to the bar after acquiring all that the college can give him, finds that it is his personality, coupled with the knowledge, in pleading a case that wins the verdict. The physician, after spending tireless months or perhaps years in perfecting himself in some special branch of his profession, quickly learns that his personality gains the confidence of his patients, enabling him to demonstrate more satisfactorily his ability to alleviate suffering. So it is with the human beings that go to make up the theme of this department, the theatrical calling. That "the play is the thing" has been proven many times, but more frequently it has been the personality of the player on whose shoulders rests the weight of the play, that made it a success.

A glance over the following names and productions is a fair illustration of the above argument. Miss Guilda Veresi, after repeated disappointments, persuaded Mr. Brock Pemberton, who was unknown as an independent producer, to become interested in "Enter Madame" in which she essayed the leading character. It was not a great play, neither was Miss Veresi a star or a beauty, yet "Enter Madame" made a phenomenal success due to the personality of this artist. Miss Carol McComas made such a pleasing Miss Lulu in "Miss Lulu Betts," that when a misunderstanding occurred, making it necessary for her to withdraw from the cast, it was soon found advisable to patch up the differences so that the personality of the original interpreter of the character might be continued. "Rollo's Wild Oat," which en-

joyed a long season at the Punch and Judy Theatre, had little to recommend it as a play, but the personality of Roland Young made the leading role most attractive and interesting. Dainty Miss Marylinn Miller, bubbling over with personal charm is the personification of "Sally" at the New Amsterdam Theatre, and "The Last Waltz" without Miss Eleanor Painter would lose much of its popularity.

To go back still farther, what would "Peter Pan," "The Little Minister," "Quality Street" and "What Every Woman Knows" have been without Miss Maude Adams and her inimitable personality? Could any one but William Gillette have made "Sherlock Holmes" the fascinating hero beloved by every one who saw him? Mr. David Warfield's interpretation in "The Music Master" and his creation of "Peter Grimm" in its original production and now in a successful revival, are among the masterpieces in theatrical history, entirely through Mr. Warfield's individual personality. When "The Sign on the Door" was first produced with Miss Mary Ryan, it was found that she was entirely unsuited to the part but when Miss Marjory Rambeau succeeded her, Miss Rambeau made the sensation of last season. Miss Laurette Taylor and Mr. George C. Tyler recognized the value of the personality of Miss Lynn Fontanne, and that is the success of "Dulcy." Mr. Tyler is also responsible for having seen the possibilities in the youthful Helen Hayes who is now appearing in "The Wren" at the Gaiety Theatre."

Two wellknown players who have perhaps demonstrated their personal value to a greater extent than they themselves realize, are Richard Bennett and Arnold Daly. When "The Hero" was first produced with Grant Mitchell, it was discovered that the wrong actor had been selected, but when Richard Bennett appeared in the play he immediately established a success, and its remarkable season at the Belmont is proof enough of the value of personality. Mr. Arnold Daly, who has been identified with various Bernard Shaw characters, and created the part of the Vagabond in "The Tavern," retired from the play temporarily and another player was substituted without success; then George M. Cohan took hold of the part, but it was not until Mr. Daly returned to the cast that it was emphatically demonstrated that

he was after all the only vagabond. On the other hand, Mr. Cohan went into "The Meanest Man" after it had been tried out, and put the play on a paying basis in New York, after the preliminary season out of town looked dubious.

"The Music Box Revue" has struck the high note in productions of its kind this season. It is not difficult to understand the reason. The combined talent of William Collier, Sam Bernard, Florence Moore, Wilda Bennett, Joseph Santley, Ivy Sawyer, Rene Riano and a host of clever assistants, appearing on one program is a guarantee of quality, quantity and variety. When the Revue was originally rehearsed by Mr. Hazard Short, there was a mass of material to be jolted into proper sequence and timed to fill the number of hours allotted to an evening's showing. As it was necessary to start preparations for the elaborate costuming and settings, long before the first call for rehearsal, there was no way of guarding against over-production. Therefore all the music numbers were rehearsed, but when the time came to put the program in order Mr. Short found himself with practically two shows on his hands to be manipulated to take up the time of one, and this without creating a stampede among the high-class, temperamental stars under contract—a nerve-racking proposition; with the consequence that several thousand dollars worth of costumes and carefully rehearsed singers and dancers had to be left out entirely. Day after day Mr. Short cut and pruned and pieced together, with the assistance of Mr. Irving Berlin, Mr. Sam Forrest, the stars and even Mr. Sam Harris, the manager, before it was possible to arrange the premiere, otherwise it would have been presented in the manner of the Chinese drama in nightly installments. Doubtless the eliminated material will find use later in some other production, but it is not an easy problem to handle a production like the Revue and keep everyone happy. Since the opening the demand for seats has been far greater than the capacity of the theatre and the overflow at every performance has helped swell the audiences in all the other playhouses in the vicinity.

Never in the history of the drama have there been so many unprecedented situations as have confronted the managers this season, the most noticeable being the unusual number of new

productions already launched. Up to the middle of October sixty-one new offerings have been presented, with only about thirty percent of successes. In previous years the average amount of new material has been in the neighborhood of thirty to thirty-five with the balance of the theatres retaining the previous season's successes. There is not as much activity expected during November, however, as the majority of this month's productions are settled down for long runs. Among the successes that have established themselves are "The Bat" at the Morosco; "The First Year" at the Little Theatre; "Sally" at the New Amsterdam; "The Green Goddess" at the Booth; "Liliom" at the Fulton; "Tangerine" at the Casino; "Dulcy" at the Frazee; "Six Cylinder Love" at the Sam H. Harris; "Greenwich Follies" at the Shubert; "Get Together" at the Hippodrome; "The Silver Fox" at the Maxine Elliott; "Bluebeard's Eighth Wife" at the Ritz; "Blood and Sand" at the Empire; "The Return of Peter Grimm" at the Belasco; "Blossom Time" at the Ambassador; "The O'Brien Girl" at the Liberty; "The Circle" at the Selwyn; and "Daddy's Gone A-Hunting" at the Plymouth.

Indications point to the probability that new playwrights will have an opportunity this season to prove their ability and obtain encouragement for future endeavors. Heretofore they have had cause to grumble, for managers preferred to pin their faith and invest their capital with the experienced and successful names familiar to theatregoers. In the cycle of the theatre as in all other cycles in life, the revolutions leave behind old themes and construction to take up new viewpoints and progressive methods. Among the budding dramatists are Kate L. McLaurin, who wrote "The Six-Fifty" which brought back to the local stage Lillian Albertson. Peggy Wood, who heretofore was prominent in musical comedies and comedy dramas, is the author of "Artist's Life;" Theresa Helburn is the writer of "Other Lives," a play which has won considerable approval in nearby towns and eventually will be seen on Broadway; Olga Petrova signaled her return to the stage and accepted the call of "author!" when "The Silver Peacock" had its hearing. "The Old Home Town" is the title given by John Young to his play which Barry McCormick, a new producer, is willing to use for his debut as a promoter of theatrical material.

The announcement regarding the new aspirants for playwright's honors, does not mean that the established dramatists will not be well represented this year, as already "The Wren" by Booth Tarkington; "Like a King" by John Hunter Booth; "Thank You" by Winchell Smith and "Ambush" by Arthur Richman have been placed before the public while a new comedy by Arthur Sommers Roche; "Nancy Stair" by Catherine Chisholm Cushing; a new play by Aaron Hoffman, and a mystery drama by Max Marcin who was responsible for "The Nightcap," have been accepted for early production.

Mr. William Gillette, who has been absent from the stage for a season, is appearing in a brand new play written by himself entitled "The Dream Maker;" adapted from an unpublished story by Howard E. Morton. Mr. Gillette has always been successful interpreting characters that have been written by his own hand as he seems to be thoroughly capable of taking accurate measure of his capabilities. This time it is an eccentric, whimsical, physically decrepit, but mentally alert physician who comes into the story at the right moment to stem the tide of disaster about to submerge the heroine. He rescues her from the clutches of a band of crooks, saves her reputation, her fortune and incidentally the play. The Charles Frohman Company under whose management Mr. Gillette is appearing have supplied a splendid company for his support and no doubt the New York run will be a long one.

David Warfield in "The Return of Peter Grimm" will not be transferred to the Lyceum Theatre as has been announced, but will remain at the Belasco for a continued run, while Lionel Atwill takes the time at the Lyceum Theatre for his new play "The Grand Duke" where it is expected he will remain for the balance of the season. With the sumptuous production of "The Wandering Jew" at the Knickerbocker Theatre, this gives Mr. Belasco three distinctly varied attractions playing New York City at the present time.

The Kilbourne Gordon, Inc., will shortly produce a play by Fannie Kilbourne (although the similarity of names does not

mean a family relation). This is Miss Kilbourne's first play although her name is familiar to readers of the Saturday Evening Post. It is called "Half Fare" and following its production, the firm of Kilbourne Gordon, Inc., will present a new play by Edward Childs Carpenter, not yet named.



IMMANENCE

By Angela Morgan

The flavor of God comes pouring from everything;
Plums and oranges, apples and grapes and dew;
The justice of God is felt in the briar's sting,
And bees, molested, may tell of His justice, too.

The courage of God comes up with the mounting sun;
His pity sounds in the dripping of crystal rain;
He blooms in the petaled west when day is done,
Under the dark He fathers the fields of grain.

The splendor of God flames up in the souls of men;
His ardor leaps in the hearts of the sore oppress.
You who have prayed for the coming of Christ again,
Lo, He is here in the pulse of the people's breast!

Lo, He is here! And the eyes of the blind shall see.
Lo, He is here! And the lips of the dumb shall speak.
You who have fixed your faith on the life to be,
Look! In the heart of the race is the God you seek.

America's Place in The League of Nations.

By Frederick W. D'Evelyn

It does seem a pity that the great inner significance of that which at present we designate a communion or League of Nations should have met with no higher recognition than a plank in a political platform, or a banner for a political campaign. The fate of any instrument thus displaced is ever derogatory and unseemly. We touch upon high matters when we talk of a destiny that contains within its being the ending of war or the allowing of it to come back with a many times accentuated potency for slaughter, desolation and hatred.

There is a predestined purpose in the creation of man; a veritable corpus organicum spirituale is the aim. The goal is today rendered attainable. To America has been offered—and this is not merely an idle phrase—the initiative moral leadership of the world. Within a brief period she will answer for herself the question. The question is here to be answered. It will be answered and materialized. It presents its favors, but it plays for no one's praise and fears no one's censure or rejection. There is a logical sequence in the affairs of the spirit as there is a normal relationship between time and result or cause and effect.

Statesmanship, which our honored Senators labor so commendably to qualify in, when reduced to a tangible reality, is nothing more than the art of harmonizing the spiritual movement, the spiritual potency of the age. This spirit is the motive power of its day; it is the controller and governor of the world that is ordained, correlated and inseparable.

This thing we term a league—its terminology, its machinery, alike are mere details—is an inseparable and especial fruitage of the spirit of this age. It is in no sense a “hold over” or a repeat of history. Hence the league is a sequence and not, as now taught, a “cause.” It can never be simply an output of a Congress, nor merely a vehicle outborn of a convention. Our

leaders may withhold from America the moral leadership, may even pull down the blinds, but the day has dawned and it is not in their power either to destroy its light or neutralize its purpose.

The confusions of the moment are incidentals. The spirit of this age, as never before, divinely reveals to every man a common birthright, an innate, personal, indestructible entity. Millions have awakened to its ownership and will urge its fructification until the world becomes safe—for humanity.

We are zealous that America should arise to the hour of her high calling and opportunity. The world management after Armageddon is conceded a possibility. Won't our "leaders" strive to acquire the statesmanship that is essential?

"Good will to men."

A Prayer for the Confirmation of the American Government

"O God—O thou who art the confirmer of every just power and equitable empire in eternal glory, everlasting power, continuance, steadfastness, firmness and greatness!—strengthen, by the abundance of thy mercy, every government which acts rightly towards its subjects and every dominion that protects the poor and weak by its flag.

"I ask thee, by the abundance of thy holiness and that of thy bounty, to assist this government which hath stretched out the ropes of its tent to far and wide countries; the justice of which hath manifested its proofs throughout the well inhabited, cultivated and flourishing regions belonging to such government.

"O God, strengthen its soldiers and flag, give authority and influence to its word and utterance, protect its territories and dominions, guard its reputation, make its renown widely spread, divulge its traces and exalt its flag by thy conquering power and wonderful might in the kingdom of creation.

"Thou art the confirmer of whosoever thou willest.

Verily, Thou art the Powerful and the Almighty!"

Abdul-Baha Abbas.

Fall of Jerusalem Bore Out Prophecy WRESTED FROM TURKS WHEN WATERS OF NILE WERE BROUGHT IN, SAYS COL. LAWSON

Bad as the unemployment situation is in England, it is apparently worse here in proportion to the population, said Lieut. Col. Edward Frederick Lawson, son of Lord Burnham, proprietor of The London Daily Telegraph, who is in America for the first time since the war. Colonel Lawson served in the Gallipoli and Palestine campaigns and won the D. S. O.

The unemployed in England now number about 1,200,000 Colonel Lawson said, but he thought that conditions were improving.

"Some people think," he added, "that the present industrial activity is more or less a false prosperity, due to the attempt to catch up with back orders. But, although times are hard, there has not been nearly as much suffering as in former periods of depression. This is partly due to the Government doles and partly to the fact that people saved something during the war and have been able to tide themselves over what otherwise would have been a time of great suffering."

Colonel Lawson sailed from New York for England either half an hour before or half an hour after war was declared, he was not quite sure which. He served first with the Buckinghamshire Yeomanry and later commanded the Middlesex Yeomanry. He saw his first fighting at Gallipoli, and then went to Egypt and Palestine. He was present at both attempts to capture Gaza, and later took part in the battle which won Jerusalem.

"There was a curious prophecy which was fulfilled with regard to Jerusalem," he said. "It was prophesied that Jerusalem would never be freed from the infidel until the waters of the Nile were brought there. A pipe line was built to bring our water all the way across the desert from the Nile, so that prophecy was fulfilled. Also General Allenby's name spelt backward meant in Arabic 'the prophet,' and I think those two things had a good deal to do with getting the Arabs on our side and with the final result. They are a superstitious people."

Whatever is done in Palestine must be done slowly, Colonel Lawson believes, for the country is very small, and the arable land lies along the coast in a belt not more than fifteen miles wide. "It would be impossible to send a large number of Jews there until the land is made ready for them, which would require much money and time," he said, "for the country would not support them. And it must be remembered that people from cold climates simply cannot work there. However, much can be done, and I have no doubt is being done to improve the land. The stories we hear of conflict between the Arabs and the Jews should not be taken too seriously, for much worse affairs occurred under the Turks. The standards of the East are different, and they do not think so much of murder there as we do. Their standards of civilization are not what you would call high."

Selections from letters of Mirza Ahmad, giving the words of Abdul Baha in Paris, in March, 1913.

Come ye together,
 Consecrate your spiritual forces,
 Arise with great fervor and enthusiasm,
 Show ye an united effort,
 Let a new attraction take possession of your hearts.

Let a new spirit sweep over your temples, so that the Fire of the Love of GOD, which is enkindled in your holy of holies, may flame forth and set up a spiritual conflagration in the whole of Europe.

You must not rest night or day until you have breathed into this body a new spirit, and ignited a light in this lamp.

To Ahmad:

If thou couldst measure the heights and depths of the marvelous events which have transpired, and are transpiring, in this Cause, thou wouldst write down every word I utter with a pen of diamond upon a page of gold.

Bahai Activities

The Bahai Library at 416 Madison Avenue is becoming more and more useful as a central point of activities in the metropolis. The Sunday evening meetings are largely attended. Tea is served during the evening, and everyone lingres to discuss the questions during the meeting. Mrs. Marie Watson on her return from her visit to Abdul Baha told a delighted audience of her heavenly experiences in that unique household, and of the remarkable physical healing with which her visit came to an end. Of this healing there was ample evidence in her appearance. She has been a sufferer for thirty years as the result of a painful accident, and all this has been removed. But the great fact connected with the unusual affair is the spiritual lesson of love, which the healing carries and its significance to the American people.

Another notable evening was occasioned by the address of Roy Williams, who is one of the most eloquent speakers in the Bahai Cause, and whose words that evening on "Divine Food" will be long remembered.

The committee of twenty-seven elected to select a new board of nine members met at the Library on the evening of October 24th and chose its nine members in a spirit of great harmony. The names of the new Board follow:

Mountfort Mills, Hooper Harris, Nelly Lloyd, R. M. Bolden, Roy Wilhelm, Mrs. O. W. Inglis, Herman Pauli, Henry Grasmere, Horace Holley.

The MacNutt home, 935 Eastern Parkway, Brooklyn, N. Y., has been rented by Mr. and Mrs. Osborne, who will rent rooms, and carry on the habit of Bahai meetings and feeling connected with this well-known house. Mr. and Mrs. MacNutt are to go south for the winter, as a benefit to the health of Mrs. MacNutt.

Mr. Hooper Harris continues his Sunday morning meetings at Genealogical Hall, 226 West 58th Street, with constantly growing interest and power.

The Rainbow Circle, at 105 West 130th Street, is beginning its winter activities with renewed spirit. Fellowship and unity, which include everyone, are the essentials of the Rainbow Circle, and are rapidly becoming a characteristic of the movement in Greater New York.

The charming Saturday night dinners at the Omar Kayyum Restaurant, 34 West 35th Street, are constantly growing in popularity. The hospitable atmosphere of the place is attractive.

and the evenings of talk, music and discussion prove most stimulating. The inter-racial element here is always evident. One evening a Princess from Afghanistan with her son was present among other foreigners. On another occasion Pedro Q. Pagnio, a young Philippine student in the diplomatic course at Columbia University gave a brilliant talk on philosophy of life, which has brought him into deep sympathy with the Bahai Cause. Horace Holley gave an unforgettable evening during the past month. Roy Williams spoke brilliantly. Mrs. Loulie Mathews gave a charming little talk which proved the keynote of that evening's discussion. Bert Randall, beloved by many in New York, who seldom can be persuaded to speak in public, does occasionally lift his voice at these delightful fellowship dinners.

Meetings at the Bahai Library, 416 Madison Avenue

Monday afternoon, 3:30—Miss Anne Boylan conducts a study class.

Tuesday afternoon—Mrs. J. H. Mills is at the library from 2 to 6.

Tuesday evening—Mrs. Mary Hanford Ford conducts a study class.

Wednesday—Mrs. Loulie Mathews is at the library all day.

Wednesday evening—Mrs. Ford conducts the public meeting.

Thursday afternoon—Mrs. Marie Hopper is at the library.

Thursday evening—Horace Holley directs reading from the works of Baha'o'llah.

Friday afternoon—Mrs. Lillian Randall is at the library.

Saturday—Mrs. Mary Hanford Ford is at the library.

Sunday morning, at 11 o'clock—Mr. Hooper Harris speaks at Genealogical Hall, 226 West 58th Street.

Sunday evening at the Bahai Library—Addresses and open forum. Tea is served. All are welcome.

"There seems to me at present to be great occasion for raising a united party for virtue, by forming the virtuous and good men of all nations into a popular body, to be governed by suitable good and wise rules, which good and wise men may probably be more unanimous in their obedience to, than common people are to common laws. I at present think that whoever attempts this aright, and is well qualified, cannot fail of pleasing God, and of meeting with success."

—Benjamin Franklin.

For American Believers

"O ye who are turned towards the Kingdom and drawn unto the Holy Fragrance diffused from the Garden of EL ABHA!

"Arise with every power to assist the Covenant of GOD and serve in His Vineyard. Be confident that a confirmation will be granted unto you and a success on His Part is given unto you. Verily He shall support you by the Angels of His Holiness and reinforce you by the Breath of the Spirit, that ye may mount the Ark of Safety, set forth the evident signs, impart the Spirit of Life, disclose the Essence of His Commands and Precepts, guide the sheep who are straying from the fold in all directions, and give the blessings. Ye have to use every effort in your power and strive earnestly and wisely in this New Century. By GOD, Verily, the Lord of Hosts is your support, the angels of heaven your assistance, the Holy Spirit your companion, and the Center of the Covenant your Helper. Be not idle but active, and fear not. Look unto those who have been in the former ages, how they have resisted all nations and suffered all persecutions and afflictions, and how their stars shone and their attacks proved successful, their regions expanded, their hearts gladdened, their ideas cleared, and their motives were effective. Ye are now in a great station and a noble rank, and ye shall find yourselves in evident success and prosperity, the like of which the eye of existence never saw in former ages.

"El Baha and salutations be upon every one, who is firm in the Covenant, free from dissension, sanctified from deceit and steadfast in the path."

(Signed) Abdul-Baha. Abbas.

This tablet was distributed at the Bahai Library, 415 Madison Avenue, New York, after the address by Mirza Assadullah Fazel and Mirza Manucher, May 1920, in which he mentioned incidents in the life of Mirza Alli Hussein-Baha'o'llah, and his father.

Copied by H. G. Pauli, June 1920.

REALITY readers will be interested in the following letter from the Persian Ambassador in Washington to Mrs. Herold S. Robinson. Mrs. Robinson was in Washington, and wanted to enlist the co-operation of the Ambassador in behalf of REALITY.

Washington, D. C.,
1513 Sixteenth St., N. W.,
October 16th, 1921.

Mrs. Herold S. Robinson,
416 Madison Avenue,
New York City.

Madam:

I regret that when you called yesterday I was busy dictating some letters and was thus deprived of the pleasure of seeing you.

In your letter to me you ask for a few words of appreciation in regard to the magazine published by your husband. I would say, in reply, that I have not yet had the opportunity of familiarizing myself with this periodical and that I am not a disciple of the Bahai movement. Judging, however, by the yellow slip which you were kind enough to enclose in your envelope, the object to which REALITY devotes itself, namely, "the elimination of prejudice, religious, racial and class," is a highly commendable one. It is the foundation upon which the peace of the world must lie, an ideal to which all our efforts should tend.

I fervently pray that the noble initiative taken by your President in calling together a conference on the limitation of armaments will bear fruit and that the moral force of Right will finally be substituted for the material force of Might. Persia more than any other country has reason to wish success to this humanitarian policy.

Believe me, Madam,

Yours very truly,

Hussein Alai.

Statement of Ownership, Management, Circulation, Etc., Required by the Act of Congress of August 24, 1912

Of "Reality," Published Monthly at New York, N. Y., for October 1, 1921
 County of New York } ss.
 State of New York }

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Herold S. Robinson, who, having been duly sworn according to law, deposes and says that he is the Business Manager of the "Reality" and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Name of—	Post Office Address—
Publisher	
Reality Publishing Corporation	416 Madison Ave., N. Y. C.
Editors	
Eugene and Wandeyne Deuth	416 Madison Ave., N. Y. C.
Managing Editor	
None.	
Business Manager	
Herold S. Robinson	416 Madison Ave., N. Y. C.
2. That the owners are:	
Reality Publishing Corporation	416 Madison Ave., N. Y. C.
Eugene J. Deuth	416 Madison Ave., N. Y. C.
Wandeyne Deuth	416 Madison Ave., N. Y. C.
Cora M. Jenkins	Bethesda, O.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are:

None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee of in other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustee, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

Herold S. Robinson,
 Business Manager.

Sworn to and subscribed before me this 21st day of September, 1921.

Edward F. Proper,
 Notary Public.

N. Y. Co. No. 163, N. Y. Reg. No. 3153.

Com. expires March 30, 1923.

Read the Appeal of Ledoux—Page 3

REALITY

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ASTOR, LENOX
TILDEN FOUNDATION

*A Magazine Devoted to the
Elimination of Prejudice,
Religious, Racial and Class*

A Magazine of Constructive Thought

*Address to the Peace Council at the Hague
Abdul Baha*

*Is Mrs. Harding a Bahai?
Mrs. Herold Robinson*

Letters from Japan

Agnes Alexander

The Bahai Message

Henrietta Wagner

DECEMBER, 1921

PUBLISHED MONTHLY

25 CENTS

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THE ONENESS OF MANKIND

TWELVE BASIC BAHAI PRINCIPLES

1. The oneness of mankind.
 2. Independent investigation of truth.
 3. The foundation of all religions is one.
 4. Religion must be the cause of unity.
 5. Religion must be in accord with science and reason.
 6. Equality between men and women.
 7. Prejudice of all kinds must be forgotten.
 8. Universal peace.
 9. Universal education.
 10. Solution of the economic problem.
 11. An international auxiliary language.
 12. An international tribunal.
-

These twelve basic Bahai principles were enunciated by Baha'ullah over sixty years ago and are to be found in his published writings of that time.

The Ascension of Abdul Baha.

The friends in America were shocked, Monday, November 28th, by the reception of a cablegram, signed by The Greatest Holy Leaf, containing these words.

"His Holiness Abdul Baha, ascended to Abha Kingdom, Inform Friends."

This was not an announcement of death, but of ascension, so that the momentary shock was followed by such a consciousness of the Presence as precluded sorrow, and this is what we must all realize, Abdul Baha has said:

"As to the mention of my departure to the neighborhood of the mercy of my lord: know there shall appear wonderful traces—the breath of God shall pass by—the fragrance of God shall spread, and the spirit of God shall run in the body of the contingent world both before and after my departure, but I supplicate God that he may grant the greatest spirituality in these days. Endeavor therefore that thou mayest have a great portion in it."

Further details will be given in the January REALITY.

REALITY

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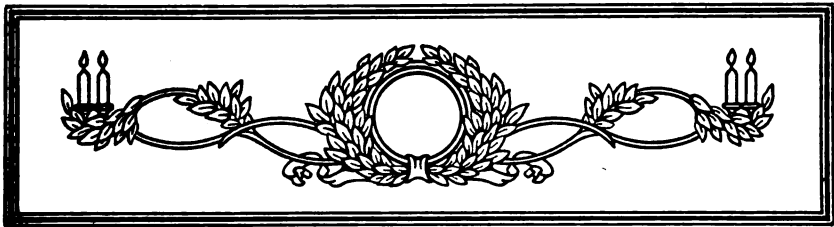
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The Appeal of Ledoux

Urbain Ledoux spoke at St. Mark's Church, New York City, Saturday afternoon, Nov. 20th, at the invitation of the rector, Rev. W. Norman Guthrie. The unemployed sat in the gallery, the wealthy sat in the pews, the rector presided, and two bishops sat near him.

Ledoux came forward, pulled off his grey coat, revealing a grey flannel shirt and grey trousers in which he stood.

He cried out, "Why? Why?", and then in impassioned tones repeated the wonderful prayer of Baha'o'llah beginning, "O God, O God, Give us Knowledge, Faith and Love," dwelling with emphasis upon each word. Then he led forward a Frenchman, whom he introduced as Henri Guellet. He explained how this man had enlisted in Canada in the French army though it was not necessary, had re-enlisted in the American army, had won the Croix de Guerre for almost unexemplified bravery, and now had been walking the streets of New York for ten days, unsheltered and unfed. He asked for an overcoat for his friend, and presently a young man came forward and put his own coat over the Frenchman's shoulders.

Turning to the galleries where sat the rows of unfortunates, Ledoux asked those without overcoats to stand up, and 43 men arose. The speaker addressed his audience and with great eloquence appealed for overcoats for these men who were the innocent victims of economic pressure.

There was a slight response. At length promises for 14 coats were received, and then Ledoux arraigned this crowd, who sat there in comfort and refused to be stirred by the sight of suffering and deprivation. As he spoke, young men began

to come forward carrying their own overcoats which they sacrificed to the less fortunate. It was very touching, and one saw that other men drew out their check books and wrote checks.

Ledoux spoke with wonderful power against that ignoring of Christ's law of brotherhood so prevalent among the very rich today. He told of one wealthy man who declared it was a pity there is not some quick and painless way of getting rid of useless and populations! He told all that unless the existing situation is faced with sympathy and wisdom, and relief provided, a terrible retribution will follow, and blamed the newspapers frankly for suppressing the facts of labor conditions in the United States.

Pausing at length, he invoked the Divine Power of Love which is about us all to penetrate the hearts of the powerful, overcome greed and selfishness, and create that heavenly civilization which is possible only by such means. And in the hush that followed, one felt the presence of this power. Tears were in all eyes, tears of sympathy which spring at the entrance of the spirit.

The New World

The New World is born as has been shown by the opening of the Conference for the Limitation of Armament. To the inner mind this body has always stood as a Peace Conference, in spite of its title, because the beginning of peace lies in the growth of the feeling that there must be no war, and that therefore Armament must be first limited and then done away with.

There is a double consciousness in men which governs their actions, and frequently impells deeds that have not been carefully pondered. To one side of this consciousness we are accustomed. We are trained in it, we have taught it to our children, and most of us have believed that in it alone lies the preservation of civilization. It says always: "Look out for yourself—Don't let the other fellow get the better of you—Step lively!" And we step lively peeping out of the corner of

our eye at the other fellow, and wondering if he is plotting to trip us up.

The nobler side of our consciousness has a different message. It is the big self, not the little one, and the big self is able to receive word from the spirit. The big self says: "Look out for the other fellow—He needs your help, he is suffering, he must be relieved—Do not hurry on, wait—If you do not help him, you will finally suffer yourself."

This last practical suggestion is in reality what will save the civilization of the world. We are waking up to the realization that mankind is a solidarity, and what affects one unit affects all. The units must unite for the preservation of all, and in this perfect solidarity not one unit can be neglected or ignored. One quarrelsome member of a family destroys the peace of all, one neglected case of small pox in a community spreads contagion everywhere. We shall realize presently the conviction that one unsheltered and unprotected man or woman sleeping outside on a cold night lowers the civilization of an entire city; that one child denied the proper privileges of education lessens the status of all.

Urbain Ledoux has been doing sensational deeds in various centers recently to drive this fact home to the consciousness of mankind. We are living in God's universe, and all people must be our care. If they are feeble minded, or not very wise, black, yellow or green, instead of the customary color, victims of so called civilization instead of its towers, then they need doubly and trebly the protection and love of the more fortunate and more powerful. The conduct of the Disarmament Conference indicates the dawning of the new consciousness internationally. At last the nations begin to feel that the world is one, that order must be maintained, that war must be banished, and that the big nations must protect the little ones and not oppress them.

Think what would happen in the midst of this new international consciousness, if each individual should arise to be an active lover of his kind. All the world loves a lover, and what if we all become lovers! Imagine yourself walking through the throngs of humanity with your arm over the

shoulder of the next fellow, rejoicing that you are able to help him! You can never feel such happiness in any other situation, and think of the results to the world!

The Borden Milk Company would cease glowering over its profits and become deeply concerned over the fate of its striking employes. The railroad presidents would become profoundly anxious that all their engineers were paid properly for over time. The mine operators would go into the miners' cottages and see to it that the babies were properly fed. The cloak and garment manufacturers would become almost insane over the effects of piece work upon the shattered nerves of modern workers. The churches would all open their doors to army cots and the unemployed. The heads of the big trusts would spend their evenings searching out the huddled shivering figures from the dark corners of the city and supplying them with baths, beds and hot food. It would seem suddenly as if God were walking bodily upon the earth—and then Presto! Such a universal joy would fill the heart of man everywhere that the factories would open, the savings banks would fill up, the fields would be planted, the orchards would pour their fruit into the hands of all the hungry ones, famine would disappear, each country's money would stabilize, Russia, Austria, Hungary and Germany would again enter the council of nations, and the world would be filled with laughter instead of lamentation.

We are learning at last not to organize for killing, now let us turn over the page and learn to organize for living. All that tremendous power the governments have been using to kill, needs only to be turned in the direction of life to become efficacious. But here the new individual consciousness is necessary. Internationally we have awakened, individually we are asleep.

Each man must know that he is his brother's keeper for happiness, that his own well being depends upon the positive well being of his neighbor. If it were only the law that when my neighbor has no dinner, my dinner will not digest, then inevitably I must invite him to dine with me! What dinner tables we would have under such circumstances! Bolshevism

would disappear immediately because it would have no cause for complaint. Race prejudice would follow suit, because I can never tell what my neighbor will be. He could be black, white, Czecho-Slovak or Hindu, building a fire in the next lot to keep his body from freezing, but he must dine with me so that my dinner would digest. Therefore, he sits beside me and the butler serves us both the same soup. I am so happy in his presence that I forget to inquire what he is. There is plenty of dinner for both of us, and the results are assured, because I am so delighted with his company and he with the dinner. Wherever we were born we discover that we are brothers, and have been too long separated. It is God's world.

Letter from Abdul Baha.

To the Central Organization for a Durable Peace at the Hague.

O ye esteemed ones who are pioneers among the well-wishers of the world of humanity!

The letters which ye sent during the war were not received, but a letter dated February 11th, 1916, has just come to hand, and immediately an answer is being written. Your intention deserves a thousand praises, because you are serving the world of humanity, and this is conducive to the happiness and welfare of all. This recent war has proved to the world and the people that war is destruction while Universal Peace is construction; war is death while peace is life; war is rapacity and blood-thirstiness while peace is beneficence and humaneness; war is an upurtenance of the world of nature while peace is of the foundation of the religion of God; war is darkness upon darkness while peace is Heavenly Light; war is the destroyer of the edifice of mankind while peace is the everlasting life of the world of humanity; war is like a devouring wolf while peace is like the angels of Heaven; war is the struggle for existence while peace is mutual aid and co-operation among the peoples of the world and the cause of the good-pleasure of the True One in the Heavenly Realm.

There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than

that of Universal Peace. Every just one bears witness to this and adores that esteemed Assembly because its aim is that this darkness may be changed into light, this blood-thirstiness into kindness, this torment into bliss, this hardship into ease and this enmity and hatred into fellowship and love. Therefore, the effort of those esteemed souls is worthy of praise and commendation.

But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present Universal Peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

Therefore His Holiness Baha'o'llah, fifty years ago, expounded this question of Universal Peace at a time when he was confined in the fortress of Acca and was wronged and imprisoned. He wrote about this important matter of Universal Peace to all the great sovereigns of the world, and established it among his friends in the Orient. The horizon of the East was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time His Holiness Baha'o'llah shone forth like the sun from the horizon of the East and illumined Persia with the lights of these teachings.

Among his teachings was the declaration of Universal Peace. People of different nations, religions and sects who followed him came together to such an extent that remarkable gatherings were instituted consisting of the various nations and religions of the East. Every soul who entered these gatherings saw but one nation, one teaching, one pathway, one order, for the teachings of His Holiness Baha'o'llah were not limited to the establishment of Universal Peace. They embraced many teachings which supplemented and supported that of Universal Peace.

Among these teachings was the independent investigation of reality so that the world of humanity may be saved from the darkness of imitation and attain to the truth; may tear off and cast away this ragged and outgrown garment of 1,000 years ago

and may put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one.

And among the teachings of His Holiness Baha'o'llah is the oneness of the world of humanity; that all human beings are the sheep of God and He is the kind Shepherd. This Shepherd is kind to all the sheep, because He created them all, trained them, provided for them and protected them. There is no doubt that the Shepherd is kind to all the sheep and should there be among these sheep ignorant ones, they must be educated; if there be children, they must be trained until they reach maturity; if there be sick ones, they must be cured. There must be no hatred and enmity, for as by a kind physician these ignorant, sick ones should be treated.

And among the teachings of His Holiness Baha'o'llah is, that religion must be the cause of fellowship and love. If it becomes the cause of estrangement then it is not needed, for religion is like a remedy; if it aggravates the disease then it becomes unnecessary.

And among the teachings of Baha'o'llah is, that religion must be in conformity with science and reason, so that it may influence the hearts of men. The foundation must be solid and must not consist of imitations.

And among the teachings of Baha'o'llah is, that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6,000 years history informs us about the world of humanity. During these 6,000 years the world of humanity has not been free from war, strife, murder and blood-thirstiness. In every period war has been waged in one country or another and that war was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. It has therefore been ascertained and proved that all prejudices are destructive of the human edifice. As long as these prejudices persist, the struggle for existence must remain dominant, and bloodthirstiness and rapacity continue. Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature and

cannot attain illumination except through the abandonment of prejudices and the acquisition of the morals of the Kingdom.

If this prejudice and enmity are on account of religion, (consider that) religion should be the cause of fellowship, otherwise it is fruitless. And if this prejudice be the prejudice of nationality, (consider that) all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one and all these nations are like branches, while the individuals of humanity are like leaves, blossoms and fruits thereof. Then the establishment of various nations and the consequent shedding of blood and destruction of the edifice of humanity result from human ignorance and selfish motives.

As to the patriotic prejudice, this is also due to absolute ignorance, for the surface of the earth is one native land. Every one can live in any spot on the terrestrial globe. Therefore all the world is man's birthplace. These boundaries and outlets have been devised by man. In the creation, such boundaries and outlets were not assigned. Europe is one continent, Asia is one continent, Africa is one continent, Australia is one continent, but some of the souls from personal motives and selfish interests, have divided each one of these continents and considered a certain part as their own country. God has set up no frontier between France and Germany; they are continuous. Yea, in the first centuries, selfish souls for the promotion of their own interests, have assigned boundaries and outlets and have day by day, attached more importance to these, until this led to intense enmity, bloodshed and rapacity in subsequent centuries. In the same way this will continue indefinitely, and if this conception of patriotism remains limited within a certain circle, it will be the primary cause of the world's destruction. No wise and just person will acknowledge these imaginary distinctions. Every limited area which we call our native country we regard as our mother-land, whereas the terrestrial globe is the mother-land of all, and not any restricted area. In short, for a few days we live on this earth and eventually we are buried in it, it is our eternal tomb. Is it worth while that we should engage in bloodshed and tear one another to pieces for this eternal tomb? Nay, far from it, neither is God pleased with such conduct nor would any sane man approve of it.

Consider! The blessed animals engage in no patriotic quarrels. They are in the utmost fellowship with one another and live together in harmony. For example, if a dove from the East and a dove from the West, a dove from the North and a dove from the South chance to arrive, at the same time, in one spot, they immediately associate in harmony. So is it with all the blessed animals and birds. But the ferocious animals, as soon as they meet, attack and fight with each other, tear each other to pieces and it is impossible for them to live peaceably together in one spot. They are all unsociable and fierce, savage and combative fighters.

Regarding the economic prejudice, it is apparent that whenever the ties between nations become strengthened and the exchange of commodities accelerated, and any economic principle is established in one country, it will ultimately affect the other countries and universal benefits will result. Then why this prejudice?

As to the political prejudice, the policy of God must be followed and it is indisputable that the policy of God is greater than human policy. We must follow the Divine policy and that applies alike to all individuals. He treats all individuals alike: no distinction is made, and that is the foundation of the Divine Religions.

And among the teachings of His Holiness Baha'o'llah is the origination of one language that may be spread universally among the people. This teaching was revived from the pen of His Holiness Baha'o'llah in order that this universal language may eliminate misunderstanding from among mankind.

And among the teachings of His Holiness Baha'o'llah is the unity of women and men. The world of humanity has two wings—one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.

And among the teachings of Baha'o'llah is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this, that

man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay, rather, man should voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Bahais.

And among the teachings of His Holiness Baha'o'llah is man's freedom, that through the ideal Power he should be free and emancipated from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities and is the supreme affliction.

And among the teachings of Baha'o'llah is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrong doing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundation of Divine Religions and not human imitations.

And among the teachings of Baha'o'llah is that although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with Divine civilization, the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the results of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedo boats, armed aircraft and bombing aeroplanes—all these weapons of war are the malignant fruits of material civilization. Had material civilization been combined with Divine civilization, these fiery weapons would

never have been invented. Nay, rather, human energy would have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. Material civilization is like a lamp-glass. Divine civilization is the light itself and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is in need of the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of Baha'o'llah is the promotion of education. Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is all right, otherwise the community must provide the means for the teaching of that child.

And among the teachings of His Holiness Baha'o'llah is justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.

In fine, such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of mankind and are of the bounties of the Merciful, must be added to the matter of Universal Peace and combined with it, so that results may accrue. Otherwise the realization of Universal Peace (by itself) in the world of mankind is difficult. As the teachings of His Holiness Baha'o'llah are combined with Universal Peace, they are like a table provided with every kind of fresh and delicious food. Every soul can find, at that table of Infinite bounty, that which he desires. If the question is restricted to Universal Peace alone, the remarkable results which are expected and desired will not be attained. The scope of Universal Peace must be such that all the communities and religions may

find their highest wish realized in it. At present the teachings of His Holiness Baha'o'llah are such that all the communities of the world, whether religious, political or ethical, ancient or modern, find in the teachings of Baha'o'llah the expression of their highest wish.

For example, the people of religions find, in the teachings of His Holiness Baha'o'llah, the establishment of Universal Religion—a religion that perfectly conforms with present conditions, which in reality effects the immediate cure of the incurable disease, which relieves every pain, and bestows the infallible antidote for every deadly poison. For if we wish to arrange and organize the world of mankind in accordance with the present religious imitations and thereby to establish the felicity of the world of mankind, it is impossible and impracticable—for example, the enforcement of the laws of the Old Testament (Taurat) and also of the other religions in accordance with present imitations. But the essential basis of all the Divine Religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in the teachings of His Holiness Baha'o'llah in the most perfect presentation.

Similarly, with regard to the peoples who clamor for freedom: the moderate freedom which guarantees the welfare of the world of mankind and maintains and preserves the universal relationships, is found in its fullest power and extension in the teachings of His Holiness Baha'o'llah.

So with regard to political parties: that which is the greatest policy directing the world of mankind, nay, rather, the Divine policy, is found in the teachings of His Holiness Baha'o'llah.

Likewise with regard to the party of "equality" which seeks the solution of the economic problems: until now all proposed solutions have proved impracticable except the economic proposals in the teachings of His Holiness Baha'o'llah which are practicable and cause no distress to society.

So with the other parties: when ye look deeply into this matter, ye will discover that the highest aims of those parties are found in the teachings of Baha'o'llah. These teachings constitute the all-inclusive power among all men and are practicable. But there are some teachings of the past, such as those of the

Taurat, which cannot be carried out at the present day. It is the same with the other religions and the tenets of the various sects and the different parties.

For example, the question of Universal Peace, about which His Holiness Baha'o'llah says that the Supreme Tribunal must be established: although the League of Nations has been brought into existence, yet it is incapable of establishing Universal Peace. But the Supreme Tribunal which His Holiness Baha'o'llah has described will fulfill this sacred task with the utmost might and power. And his plan is this: that the national assemblies of each country and nation—that is to say parliaments—should elect two or three persons who are the choicest men of that nation, and are well informed concerning international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly, that is, the parliament, must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority-rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted League the purpose will not be realized as it ought and should. This is the truth about the situation, which has been stated.

Consider how powerful are the teachings of His Holiness Baha'o'llah. At a time when His Holiness was in the prison of Acca and was under the restrictions and threats of two blood-thirsty kings, notwithstanding this fact, his teachings spread

with all power in Persia and other countries. Should any teaching, or any principle, or any community fall under the threat of a powerful and blood-thirsty monarch it will be annihilated within a short space of time. At present for fifty years the Bahais in Persia and most regions have been under severe restrictions and the threat of sword and spear. Thousands of souls have given their lives in the arena of sacrifice and have fallen as victims under the swords of oppression and cruelty. Thousands of esteemed families have been uprooted and destroyed. Thousands of children have been made fatherless. Thousands of fathers have been bereft of their sons. Thousands of mothers have wept and lamented for their boys who have been beheaded. All this oppression and cruelty, rapacity and blood-thirstiness did not hinder or prevent the spread of the teachings of Baha'o'llah. They spread more and more every day, and power and might became more evident.

It may be that some foolish person among the Persians will affix his name to the contents of the Tablets of His Holiness Baha'o'llah or to the explanations given in the letters (Tablets) of Abdul Baha and send it to that esteemed Assembly. Ye must be aware of this fact; for any Persian who seeks fame or has some other intention will take the entire contents of the Tablets of His Holiness Baha'o'llah and publish them in his own name or in that of his community, just as happened at the Universal Races Congress in London before the war. A Persian took the substance of the Epistles of His Holiness Baha'o'llah, entered that Congress, gave them forth in his own name and published them, whereas the wording was exactly that of His Holiness Baha'o'llah. Some such souls have gone to Europe and have caused confusion in the minds of the people of Europe and have disturbed the thoughts of some Orientalists. Ye must bear this fact in mind, for not a word of these teachings was heard in Persia before the appearance of Baha'o'llah. Investigate this matter so that it may become to you evident and manifest. Some souls are like parrots. They learn any note which they may hear, and sing it, but they themselves are unaware of what they utter. There is a sect in Persia at present made up of a few souls who are called Babis, who claim to be followers of His Holiness the Bab, whereas they are utterly unaware of

His Holiness. They have some secret teachings which are entirely opposed to the teachings of Baha'o'llah and in Persia people know this. But when these souls come to Europe, they conceal their own teachings and utter those of His Holiness Baha'o'llah, for they know that the teachings of His Holiness Baha'o'llah are powerful and they therefore declare publicly those teachings of Baha'o'llah in their own name. As to their secret teachings, they say that they are taken from the Book of Beyan, and the Book of Beyan is from His Holiness the Bab. When ye get hold of the translation of the Book of Beyan, which has been translated in Persia, ye will discover the truth that the teachings of Baha'o'llah are utterly opposed to the teachings of this sect. Beware lest ye disregard this fact. Should ye desire to investigate the matter further, enquire from Persia.

In fine, when traveling and journeying throughout the world, wherever one finds construction, it is the result of fellowship and love, while everything that is in ruin shows the effect of enmity and hatred. Notwithstanding this, the world of humanity has not become aware and has not awakened from the sleep of heedlessness. Again it engages in differences, in disputes and wrangling, that it may set up ranks of war and may run to and fro in the arena of battle and strife.

So is it with regard to the universe and its corruption, existence and non-existence. Every contingent being is made up of different and numerous elements and the existence of everything is a result of composition. That is to say, when between simple elements a composition takes place a being arises; the creation of beings comes about in this way. And when that composition is upset, it is followed by decomposition, the elements disintegrate, and that being becomes annihilated. That is to say, the annihilation of everything consists in the decomposition and the separation of elements. Therefore every union and color of leaves, of flowers and of fruits, each will contribute to the beauty and charm of the others and will make an admirable garden, and will appear in the utmost loveliness, freshness and sweetness. Likewise when difference and variety of thoughts, forms, opinions, characters and morals of the world of mankind come under the control of one Supreme Power, that influence of composition among the elements is the cause of life, while dis-

sociation and separation is the cause of death. In short, attraction and harmony of things are the cause of the production of fruits and useful results, while repulsion and inharmony of things are the cause of disturbance and annihilation. From harmony and attraction, all living contingent beings, such as plant, animal and man, are realized, and from inharmony and repulsion decay sets in and annihilation becomes manifest. Therefore whatever is the cause of harmony, attraction and union among men is the life of the world of humanity, and whatever is the cause of difference, of repulsion and of separation is the cause of the death of mankind. And when thou passest by a garden wherein vegetable beds and plants, flowers and fragrant herbs are all combined so as to form a harmonious whole, this is an evidence that this plantation and this rose garden have been cultivated and arranged by the care of a perfect gardener, while when thou seest a garden in disorder, lacking arrangement and confused, this indicates that it has been deprived of the care of a skillful gardener, nay, rather, it is nothing but a mass of weeds. It has therefore been made evident that fellowship and harmony are indicative of the training by the real Educator, while separation and dispersion prove wildness and deprivation of Divine Training.

Should anyone object that, since the communities and nations and races and peoples of the world have different formalities, customs, tastes, temperaments, morals, varied thoughts, minds and opinions, it is therefore impossible for ideal unity to be made manifest and complete union among men to be realized, we say that differences are of two kinds: One leads to destruction, and that is like the difference between warring peoples and competing nations who destroy one another, uproot each other's families, do away with rest and comfort and engage in bloodshed and rapacity. That is blameworthy. But the other difference consists in variation. This is perfection itself and the cause of the appearance of Divine bounty. Consider the flowers of the rose garden. Although they are of different kinds, various colors and diverse forms and appearances, yet as they drink from one water, are swayed by one breeze and grow by the warmth and light of one sun, this variation and this difference cause each to enhance the beauty and splendor of the others.

The differences in manners, in customs, in habits, in thoughts, opinions and in temperaments is the cause of the adornment of the world of mankind. This is praiseworthy. Likewise this difference and this variation, like the difference and variation of the parts and members of the human body, are the cause of the appearance of beauty and perfection. As these different parts and members are under the control of the dominant spirit, and the spirit permeates all the organs and members, and rules all the arteries and veins, this difference and this variation strengthen love and harmony and this multiplicity is the greatest aid to unity. If in a garden the flowers and fragrant herbs, the blossoms and fruits, the leaves, branches and trees are of one kind, of one form, of one color and of one arrangement, there is no beauty or sweetness, but when there is variety in the world of oneness, they will appear and be displayed in the most perfect glory, beauty, exaltation and perfection. Today nothing but the power of the Word of God which encompasses the realities of things can bring the thoughts, the minds, the hearts and the spirits under the shade of One Tree. He is the Potent in all things, the Vivifier of souls, the Preserver and the Controller of the world of mankind. Praise be to God, in this day the light of the Word of God has shone forth upon all regions, and from all sects, communities, nations, tribes, peoples, religions and denominations, souls have gathered under the shadow of the Word of Oneness and have in the most intimate fellowship united and harmonized!

Some time ago, during the war, a letter (Tablet) was written regarding the teachings of His Holiness Baha'o'llah which may appropriately be appended to this epistle.

Tablet from Abdul Baha.

He Is God!

O people of the world!

The dawn of the Sun of Reality is assuredly for the illumination of the world and for the manifestation of mercy. In the the assemblage of the family of Adam results and fruits are praiseworthy, and the holy bestowals of every bounty are abundant. It is an absolute mercy and a complete bounty, the illumination of the world, fellowship and harmony, love and union; nay, rather, mercifulness and oneness, the elimination of discord and the unity of whomsoever are on the earth in the ut-

most of freedom and dignity. The Blessed Beauty (Baha'o'llah) said; "All are the fruits of one tree and the leaves of one branch." He likened the world of existence to one tree and all the souls to leaves, blossoms and fruits. Therefore all the branches, leaves, blossoms and fruits must be in the utmost of freshness, and the bringing about of this delicacy and sweetness depends upon union and fellowship. Therefore they must assist each other with all their power and seek everlasting life. Thus the friends of God must manifest the mercy of the Compassionate Lord in the world of existence and must show forth the bounty of the visible and invisible King. They must purify their sight, and look upon mankind as the leaves, blossoms and fruits of the tree of creation, and must always be thinking of doing good to some one, of love, consideration, affection and assistance to somebody. They must see no enemy and count no one as an ill wisher. They must consider everyone on the earth as a friend; regard the stranger as an intimate, and the alien as a companion. They must not be bound by any tie, nay, rather, they should be free from every bond. In this day the one who is favored in the threshold of grandeur is the one who offers the cup of faithfulness and bestows the pearl of gift to the enemies, even to the fallen oppressor, lends a helping hand, and considers every bitter foe as an affectionate friend.

These are the commands of the Blessed Beauty, these are the counsels of the Greatest Name. O ye dear friends! The world is engaged in war and struggle, and mankind is in the utmost conflict and danger. The darkness of unfaithfulness has enshrouded the earth and the illumination of faithfulness has become concealed. All nations and tribes of the world have sharpened their claws and are warring and fighting with each other. The edifice of man is shattered. Thousands of families are wandering disconsolate. Thousands of thousands of souls are besmeared with dust and blood in the arena of battle and struggle every year, and the tent of happiness and life is overthrown. The prominent men become commanders and boast of bloodshed, and glory in destruction. One says: "I have severed with my sword the necks of a nation," and one: "I have levelled a kingdom to the dust;" and another: "I have overthrown the foundation of a government." This is the pivot around which the pride and glory of mankind are revolving. In all regions friendship and uprightness are denounced and reconciliation and regard for

truth are despised. The herald of peace, reformation, love and reconciliation is the Religion of the Blessed Beauty which has pitched its tent on the apex of the world and proclaimed its summons to the people.

Then, O ye friends of God! Appreciate the value of this precious Revelation, move and act in accordance with it and walk in the straight path and the right way. Show it to the people. Raise the melody of the Kingdom and spread abroad the teachings and ordinances of the loving Lord so that the world may become another world, the darkened earth may become illumined and the dead body of the people may obtain new life. Every soul may seek everlasting life through the breath of the Merciful. Life in this mortal world will quickly come to an end, and this earthly glory, wealth, comfort and happiness will soon vanish and be no more. Summon ye the people to God and call the souls to the manners and conduct of the Supreme Concourse. To the orphans be ye kind fathers, and to the unfortunate a refuge and shelter. To the poor be a treasure of wealth, and to the sick a remedy and healing. Be a helper of every oppressed one, the protector of every destitute one, be ye ever mindful to serve any soul of mankind. Attach no importance to self-seeking, rejection, arrogance, oppression and enmity. Heed them not. Deal in the contrary way. Be kind in truth, not only in appearance and outwardly. Every soul of the friends of God must concentrate his mind on this, that he may manifest the mercy of God and the bounty of the Forgiving One. He must do good to every soul whom he encounters, and render benefit to him, becoming the cause of improving the morals and correcting the thoughts so that the light of guidance may shine forth and the bounty of His Holiness the Merciful One may encompass. Love is light in whatsoever house it may shine and enmity is darkness in whatsoever abode it dwell.

O friends of God! Strive ye so that this darkness may be utterly dispelled and the Hidden Mystery may be revealed and the realities of things made evident and manifest.

(Signed) ABDUL BAHA ABBAS.

Translated by: Shoghi Rabbani,
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(Haifa, Palestine, December 17, 1919.)

The Long Expected Guest

What if again upon the earth the Christ should walk,
As once He walked those far Judean hills,
Wandering footsore and weary over stony way,
By deserts bare, and rivulets and rills.
Would we, think you, by subtle presence fine,
Be sure to know His step and, glad, rejoice
That He had come, and welcome Him with outstretched hand,
And bid Him rest, with tender, loving voice?

If He should come again in humble human form,
As once before, unheard, unknown:
A simple mortal, clad as other men, would we
Greet Him as King, and seat Him on His throne?
Would we be sure to see beneath the outer form
Divinity enshrined, and bend the knee
In homage? Give our hearts up gladly to His care?
And hail Him Lord of high degree?

Alas! I fear not, friends, for few have eyes to see
The Father's Spirit clad in mortal guise:
Or hearts to feel the warm responsive glow that fills
The souls of those who Spirit recognize,
Still are we looking, as in days of old looked they,
To see Him come in pomp and regal power,
All glorious in the heavens, with cloud of fire
And sound of trumpet to proclaim the hour.

Still look we for the outer show, still hope, still watch
To see with mortal eyes the King Divine,
Forgetting this, that Spirit ne'er can be discerned
By human sight however clear and fine.
Of the disciples, near and dear to Jesus' heart,
One only said, "Thou art the Christ indeed".
Three only saw the Glory on the mount when He
Transfigured stood, The Prince of David's seed.

Perchance there now doth walk the earth a man of God,
So pure and holy that there dwells above
The very presence of the One o'ershadowing Him
With heavenly wisdom rare and strength and love,
Perchance in quiet hours, far from the maddening crowd,
As in those olden days when He was here,
He talks with chosen ones, and teaches them the way
To usher in the bright millennial year.

O Man Divine' O Christ' If thou art here again
 To raise the standard for the world anew,
 And fill men's souls with aspiration from on high
 For purer lives, more beautiful and true:—
 Behold I stretch my arms to Thee, O living Christ!
 Where'er Thou art—howe'er Thou art,—
 And give Thee loving welcome back to earth,
 And hail Thee King of kings,—Lord of my heart!
 —TOWNSEND ALLEN.

Is Mrs. Harding a Bahai?

By Mrs. Herold Robinson

IT was an irresistible force that drew me to Washington, a few weeks ago,—an irresistible something which would not be denied urged me to go there, to carry "REALITY'S" sentiments in favor of disarmament to the very doors of our Nation's Capitol, and to there lay upon the desk of every Senator and Congressman the wise thoughts of Bahai followers on this extraordinarily important subject.

And, therefore, almost entirely without preparation, I at last made the trip, so strong became the urge that possessed me, and, as a result of its persistence, I found myself for the first time in Washington—that city of incomparable beauty and fascination.

My first few days in Washington were an engrossing medley of plans for my line of activity among the country's statesmen gathered there, the crowding into already full hours just another few minutes of something or other that seemed too indispensably worth-while to be missed, all of which will live on, and on, even insofar as is concerned the slightest details, I think, in my memory, always.

One of the latter events, the Ku Klux Klan hearing proved to be of the most intense interest, and, at the conclusion of the second morning's session which I attended, I determined to return there, again, in the afternoon. This hearing was held in the Caucus Room of the Congress House, and so, after luncheon I turned my footsteps thither, as I had planned.

Much alike architecturally, the Congress House and the Senate House stand close together, which, no doubt, accounts for my inadvertently entering the latter, instead of the former, my mind, I suppose being somewhat preoccupied by the events of the morning. Anyhow, my error undiscovered, I proceeded, at once, to the Caucus Room, which, as soon as I had passed in, I realized was not the right room at all, for here a large party of women had just finished luncheon, and were gathered together in small knots, about the room, conversing.

Immediately conscious of my unintentional intrusion I quickly turned to leave in haste, at which the attendant at the door evinced some little surprise:

"Mrs. Harding is in there," said he, incredulously. "Don't you wish to see her?"

Of course, I wished to see her! What loyal, red-blooded American would not wish to see, and if possible, speak to the First Lady of this wonderful nation of ours.

So, I said, very eagerly: "Yes, indeed I do!"

This gratified the doorman immensely, and he indicated that I was to return, by all means, if I so desired,— and I so desired.

Within the room again, I gazed all about, and was just leaving when one of the members of the luncheon party came up and addressed me rather frostily, I thought.

"Are you a senator's wife?" asked she.

"No, I am not," was my answer.

"Then, you have no right in here."

An apology leaped to my lips—I had not really meant to intrude, but I did want to see Mrs. Harding, and I was so very humiliated at the question raised as to being where I was—and, then the blood of my good, staunch American ancestry rose up to my rescue, and I replied:

"No, I'm just a plain American citizen at present, perhaps, though, some day, I may be a senator myself—it is possible—who knows?"

Just at this point we were joined by Mrs. Harding, who approached me, and said, very cordially:

"You are a stranger, are you not? I wish to greet you."

Mrs. Harding's enchanting smile, her charming graciousness, and her dignity together, completely banished, in an instant, all the hurt of the other's slight, and when she told me she would expect me to call upon her, at the White House, during my stay in Washington, I was quite overcome with delight.

The next day a carriage from the White House called and an invitation was left for me, beautifully engraved upon heavy, white paper, surmounted by the Presidential crest, in gold, which read:

Mrs. Harding will be glad to receive Mrs.

Herold S. Robinson on Friday afternoon,

October fourteenth, at three o'clock.

I'm sure that it would not be possible for anyone to present herself, as I was bid, more happily than did I, on the afternoon of the fourteenth, at the hour designated, and my heart fairly thrilled in the pleasure of anticipation, the few minutes I waited in the exquisite Blue Room, (a harmony in blue and ivory and gold) until I should be ushered into Mrs. Harding's presence.

Mrs. Harding received me in the Green Room, pleasantly and simply, and by her cordial manner implied that she was truly glad to see me.

Her eyes are blue—understanding, expressive eyes, cheerfully human and her cheeks a clear, lovely pink which a young girl might well envy, and, oh, her hands: such capable, shapely, strong-looking hands, hands whose clasp at once proclaims the sincerity of their owner.

A woman of exceeding personal charm, with the broadest of democratic ideas, genuinely and actively concerned in a multitude of interests, each of which receives her personal attention.

Honorary President of the Girl Scouts of America, herself, the discussion of this organization furnished us with an agreeable topic of mutual interest, when Mrs. Harding learned my position in the Executive Council of Yonkers Girl Scouts, to whom she afterward requested me to carry her greetings, and very good wishes.

The White House, no doubt, has had many noble, charming mistresses, but, when I departed from it, it was with the firm conviction that there never could possibly have been another, before her, with any more admirable, likeable qualities than are

possessed by its present mistress, who seems to be richly endowed, indeed, with all the grace and stately dignity, demanded by her position.

I also concluded that, as it is with many true Bahais, not actually or actively affiliated with the Bahai movement, but who are really Bahais at heart, so also it is with Mrs. Harding. She has, I am convinced, all of the qualifications, all of the attributes of the declared Bahai.

Washington, therefore, was very kind to me, and I wish space permitted my going into detail concerning other memorable happenings encompassed within those few days, which will always stand out, like high-lights, in my life:

My call at the Persian Embassy, and the Persian Ambassador's prompt, splendid response, with his views on disarmament; my two-hour interview with the Honorable Alice Robertson, Representative from Oklahoma, but there isn't room, and anyhow my reception by Mrs. Harding was the most important event of all, and I have described it, herein, quite fully and faithfully.

To Dante

By Edith Burr

To sing thy praise in song of gold, reveal
Thy greatness—none was born to reach this height!
Too vast the happiness, too far the flight.
Would I could, dying, by my death unseal
The flowering strains mine inmost heart would weal;
For as the sun illumines with golden light,
Or as the moon gives silver to the night,
My soul would rend the azure veils and steal
Unto thy heaven. Supreme the glad white hour
As I come bringing love's fair crimson flower,
Upon thy heart all worshipful to lay.
Dante! adored on every toiling sphere,
Of all that love thee on thy deathless day,
Firenze, with a furtive sigh, holds dear.

11 *Ukyo machi, Yotsuya, Tokyo, Japan,*
October 3, 1921.

Letter from Agnes Alexander.

How Abdul Baha Opened the Door to Korea.

IN the winter of 1920, a young Korean asked for an introduction to this servant. He was searching for Truth and became interested in the Bahai Teachings, and regularly came to this little home, always rejoicing and sometimes bringing friends from his land, who were told of Abdul Baha. It seemed he was the first of his countrymen to hear the Glad Tidings and so it was hoped that he would be the one to carry the Message to Korea. One day he came, His bright spirit seemed to have faded and he went out from this little home without rejoicing. Then this servant supplicated the Beloved that she might be inspired with a message to send to this young man, that his heart might again rejoice. After supplicating at eve, mid-night and morn, as no inspiration had come, she started to go out. As she stepped from the tram car in the city, suddenly an illumination came. It was that she was to go herself to Korea. From that instant, the greatest interest in the country and people was awakened in her, and she immediately entered a book store to inquire for books and literature. She thought then that she would be going immediately, but this was not His Plan, and other things were to be accomplished first.

Shortly after this, the Korean friend returned to his home accompanied by a Japanese friend, Mr. Yanagi, a friend of the young Koreans, who is striving through the means of art to make better understanding between the two oriental peoples. That was the first of May, 1920, and from that time no news came from him. Before their departure, this servant visited the home of Mr. Yanagi accompanied by the Korean friend, Mr. O., and on Mr. Yanagi's return to Japan he sent this servant the following message:—"Your visit to Abike gave me indeed great pleasure. Your enthusiastic talk not only directed me to the Bahai Revelation, but showed me the depth of your faith. I received your kind letter and many pamphlets you sent me,

at Seoul. I hope you will go to Korea as soon as possible. I believe your faith in the Bahai Truth is fresh and vital enough for the Korean people, because they are now **thirsty** for true religion.

Though this servant was not guided to go to Korea at that time, yet the doors began to open through the means of Esperanto, and three of these friends turned their hearts toward Abdul Baha, while two became subscribers to "The Star of the East."

During the past summer, this servant remained in Tokyo without plans, but turning always in trust to Abdul Baha. Each day brought new experiences and new work, suddenly one day an inspiration came that it was now time to move, then Korea came to mind, and from that moment His assistance and confirmations came without ceasing. In one week she was on the train bound for Korea and carrying letters of introduction from one of Japan's most eminent men. It was on the 19th day of August she left Tokyo, just two years from the day she had arrived for her second visit.

When the inspiration came to go to Korea, this servant knew that first of all it was necessary that officially it should be known what her mission was, that she might have official permission to teach, otherwise it could not be done, owing to the conditions which have existed since the years ago. Her first guidance led her to the eminent gentlemen already spoken of, who had been most kind to her. An interview was arranged. This servant first explained that the Bahais were forbidden to enter into politics. The only message she carried in her hand was that of Abdul Baha's words to Miss Knobloch who went to S. Africa. The eminent gentleman asked many questions for an hour and a half, at the end of which he said with a smile, that he would himself give introductions to the Governor and others with whom he was personally acquainted. He also said, which is repeated only for His glory, that he admired this servant because she came alone, and stood alone, and took nothing from anyone. Also it pleased him greatly that the Bahais did not enter into politics. The gentleman is a follower of Confucius teachings. He is a capitalist who is honored because he has always followed moral teachings in his business dealings. He said he was thinking along the line of the Bahai teachings when

this servant came and told him of the Message of Baha'o'llah. (I will add that he is over 80 years old, does not speak English, although he has traveled much, and that now he is going to Washington with a party to attend that wonderful Pacific Conference on Armistice Day.)

Two days after a messenger brought this servant four letters of introduction, written in Japanese on long scrolls. Then the night before she left, Mr. Yanagi, already spoken of, came and gave her a card to the editor of the only English paper in Korea, and so she started on the journey which takes two days and two nights of travel from Tokyo to Seoul, the capital of Korea, which was her destination.

She knew no one in Korea except the friend, Mr. O., and did not know where he was at the time. The first morning in Seoul, or Keijo, as the Japanese call the capitol, she discovered that the room she had taken on arrival at the hotel the night before was number 19. The editor of the "Seoul Press" was met first. When he saw one of the introductions she carried, he was ready to do anything for her. The next morning the government offices were visited. There she met the Governor General and many other officials. None of them had ever heard of the Bahai Message before, but all receive the Japanese number "9" booklet. First, a short interview was had with the Governor General, then with his English secretary and the two head officials of the Foreign Relations department. Two hours were spent at the government office that memorable morning, and during that time the chief of police was communicated with and told of this servant, that she should be given freedom to teach in Korea. Truly His ways are wonderful! With a light heart she returned to her hotel, for up to that time she had not spoken of the Bahai Teachings after entering Korea. At the government offices she had explained that according to the teachings of Baha'o'llah one should respect the government of the country where one resided, and so she desired to do everything in harmony with the government.

All the way on her journey she had a wonderful feeling as though she were going to her family, instead of to a strange land where she knew no one, with one exception. On entering Korea she was thrilled with interest and realized that it was a

virgin country she was entering where no spiritual violation had yet come, and where the soil was fresh and pure and ready for the divine seeds. The people in their native costume, all of white linen from head to foot, were most striking. These people have a civilization which dates back before the time of Christ. Their kingdom has been called the "Hermit Kingdom," as for many hundreds of years they remained within themselves, and today their costume is their own, which perhaps they have worn since the time of Christ, or even before. Their literature and art came to them through China, and today there remains but remnants of this wonderful golden age of art and literature. From Korea the renaissance of art passed to Japan. This servant realized that the outer garment worn by the men was of the same fashion as that worn by the Master, Abdul Baha.

In the afternoon a young deaf man came to whom Mr. Torii had telegraphed. This servant had heard of him several years before, for he had learned of the Teachings in Tokyo from Mr. Torii. Though he has never heard since birth, yet he has learned English and reads the lips. He became a devoted friend and every day waited on this servant, doing all in his power to aid in her work. This young man now is sailing for England, and next fall expects to go to America and enter Gaulodett college in Washington, D. C., for the deaf. When this servant thanked him for his kindness he replied that he didn't want it mentioned, that he did it for Abdul Baha. He sent for several friends and then together they went to visit the head of the Japanese Y. M. C. A., to whom this servant had been given an introduction at the government offices. Her next desire was to find the Korean friend, Mr. O., so she asked the aid of the Y. M. C. A. friend. This servant made no plans but left all for His guidance and assistance, and it seemed that without any effort on her part, all the doors opened.

The next afternoon, as the Korean friend had not yet been found, she turned to Abdul Baha, knowing that He would do whatever He willed. A very short time after, as she was riding in the car with Mr. Kurita, the deaf young man, and some of his friends, suddenly her hand was grasped. On looking up she found it was Mr. O! Before this in the morning she had presented her card at the American Consulate, told a trifle of her

mission, and that she had the permission of the government, leaving a "9." All these people, except Mr. Kurita, had never heard the word "Bahai" before. In the early morning of that day it had come to this servant that something should be published that day in the Japanese papers. The English daily that morning had a notice of her arrival and purpose. She also visited the First bank where she had an introduction to the head of the bank. He dropped all business and for an hour talked of spiritual things and invited this servant to come for more talks, and also to his home for a Japanese dinner. On returning at noon to the hotel she found a young newspaper man waiting with an introduction from the Governor General's English secretary. He asked her to come with him to a Japanese paper for an interview. This servant carried in her hand a photo of Abdul Baha and when asked for her picture, as is the usual custom of the Japanese papers, she presented Abdul Baha's in its place. They then compromised, asking her to have her picture taken holding His photo, but as she said she could not do this, His Picture was copied, but in the end a picture was taken in the garden as a souvenir, so they said. This picture was used though, and placed together with Abdul Baha's in the newspaper the next day. This servant saw a significance in this fact, for Abdul Baha was the Speaker, while she was but the instrument through which He was working. This was the first time in that country for the picture of Abdul Baha to appear, though through one of the Esperantists the year before an article had appeared in a Korean magazine which was dedicated to this servant for her success. It was translated by a Korean friend in Tokyo, and appeared to be one of the best articles which had been written in the Far East.

The meeting with Mr. O. was a very happy one after a year and a half in which this servant had not heard from him. He accompanied her to the hotel, on the way meeting many of his Korean friends to whom she was introduced. Then the doors began to open. The next morning together they visited the leading Korean newspaper where the photo of Abdul Baha and the Bahai Temple were copied. It seemed very significant, as it was the first time for it to appear in a Korean paper. That afternoon among other callers was an official from the Governor Gen-

eral's office who came to learn something of the Revelation. He had only recently returned to Japan after twelve years' study in America. It really seemed wonderful how Abdul Baha guided that all these government officials should hear of Him.

The next day a gentleman from the religious section of the government came to call. He proved to be a real friend and for an hour and a half we talked. He had lived in Hawaii and knew my family, so it made a bond. Mr. Kurita, the deaf young man, gave me a party that afternoon. Fourteen were present, Japanese Ladies and young men and also a missionary and his wife who proved to be good friends.

On the following day the International Friendship association gave this servant a reception. This was wholly due to the introductions He willed she should carry and was to His honor. It is composed of the official and leading men of Seoul. Twenty-two were present. Three were ladies. This was the first time Japanese ladies had been invited, but as this servant was the only lady, they invited them for her company. She saw great significance in this fact. The Power of the Message of Baha'o'llah brought it about. This servant was asked to speak on the Revelation, after which questions were asked. Afterwards both the Japanese and English papers published a notice of the meeting, etc.

The hotel where this servant stayed, the Chosen Hotel, is the center of life in that capital. It is built on the grounds of a wonderful temple, and connected with the garden is the Temple of Heaven. It was around this temple with its wonderful old carvings and interior paintings that this servant had many of her Bahai talks and interviews. Here the travelers from and to China and Japan stop off, and every day was a changing scene.

After a week had passed His Plan for the opening of the Cause in that spot became apparent. In His Plan the highest officials were the first to hear His Message. Seven of these from the Governor General down this servant had individual talks with. The next were the editors of the leading newspapers. The two largest Japanese, Korean and the only English were all interviewed and wrote articles, the Japanese and Korean papers publishing both Abdul Baha's picture and that of the Temple.

The English paper being very small (only four pages) had no space for pictures, but three times it published something, twice giving up a whole column to the Teachings. The word Bahai was new to all. Does this act show the great necessity for travel and individual teaching at this time when hearts are open. Not in one instance with anyone's was the least prejudice shown. If the editors and officials could grasp the Cause, it would be the means of opening it to all, and thus the gulf which exists between these two peoples, (Korean and Japanese) would be altered through the Cause of Baha'o'llah.

Several months ago in a letter from Mrs. Kunz of Urbana, Ill., she spoke of their meeting on their way to visit Abdul Baha, a young Korean Christian who became interested in the Teachings and visited Abdul Baha. She added that if I ever should go to Korea, she hoped I would be guided to find him, but she did not mention his name. Through Mr. O. I found his name and address and wrote him, and on September 1st, his reply came. He wrote in part:—"I was glad to hear of your visit to Seoul. Your first visit to this country shall ever remain in the history of the people. The Master, Abdul Baha, has given to me the very timely message for this generation. . . . I pray that you shall ever be under the Divine guidance during these days in order that the great work may be started in right method and direction. I shall call on you soon after my arrival at Seoul."

On Sept. 2 the first public Bahai meeting was held. I had consulted with the friend of the religious section of the government how I could meet with the young Korean friends. He suggested to me a society called "Chundokyo," "The Heavenly Way." This society was started about 60 years ago. The founder united Confuciaists, Taotists and Buddhists and today Christians also have united with it. Mr. O. brought one of the leaders of the society to interview me and after an hour's talk, (Mr. O. interpreting as he did not speak English) he said we should unite. There was also present a young Buddhist who became delighted with the Teachings. A notice of the meeting was published in the Korean paper and that evening Mr. O. came to take me and interpret. He was late in coming and when we arrived I found it was a great hall or temple. It was like a dream to me, for there before me were hundreds sitting on the matted floor with

feet crossed, almost all in their white Korean costumes. On one side sat the women, a small part of the great audience, also in white costumes. Mr. O. first spoke as an introduction. Though I do not know what he said, yet he seemed filled with great fervor. This servant trusted only Abdul Baha to guide her words and spoke simply, Mr. O. translating into Korean. The one point emphasized was the Center, Abdul Baha, to whom all could turn for comfort. The friend from the religious section of the government I had asked to come, and he brought word to me from one of the heads of the foreign relations department that he was very glad I was going to speak and sorry he had been too busy to see more of me, though he had the little number "9." So Abdul Baha made the way so easy, and this servant felt perfect freedom in speaking. Afterwards one of the leaders of the society came in great joy, saying the Teachings were what he believed. Mr. D., the Japanese friend from the government, talked in Japanese with him, and it seemed as if a great unity was being made. He gave his card which showed he belonged to the officials of the government, but he explained that he had known my family in Hawaii and as I was alone, he was helping me. Mr. D. then suggested that the number "9" should be published in Korean. Mr. D. said he thought there were 1,500 present. It seemed a large number but Mr. O. thought about 900. I do not believe that anywhere has the Bahai message been given for the first time publicly in a new country to so great an audience. I realized my own incapacity and only wished I could be a little like the wonderful beloved teacher, Fazel, who attracted all hearts in America.

This first public talk had been arranged with only one day's notice to the public, which was through the Korean daily, the Dong-a. The editors of this paper strive to print only true statements and nothing sensational. The writer felt from her meeting with them, that they would become Bahais and heralders of the Universal Truth wherein all are brothers.

Besides other articles, the English daily published a column of the words of Abdul Baha concerning Esperanto and this was translated into Japanese and published in the leading Japanese daily with the picture of the Temple.

At last on September 5, the happy meeting with Mr. R.,

the young Korean who met Abdul Baha, came about. Almost at **the** same time the friend, Mr. O., came into the hotel. All that **day** the Invisible forces had been guiding that these two friends **should** together in unity arrange a booklet for their people, and **the** contents of that booklet had been given to this servant, **which** was the words of Abdul Baha with a short introduction. **Sitting** by the side of the Temple of Heaven these wonderful **inspirations** came, and it seemed they were fulfilled in the **meeting** in the evening. This servant realized the great capacity of **the** friend, Mr. R. It seems he has been permitted to have the **best** that education could give, after six years study in Japan **he** spent six more years in the United States, graduating from **Columbia** college and also a Theological sominary, then he spent a year at Oxford University. On returning home he visited the Holy Land, expecting to go to Haifa to see Abdul Baha, but **unexpectedly** at the Sea of Galilee, he found Abdul Baha occupying the room next to his! There he had several interviews. When he told Abdul Baha what his work was to be, Abdul Baha told him to teach only the words of Christ from the four gospels. Mr. R. is connected with a mission, teaching in a Christian college, also a theological school and preaching. He is in sympathy with us though not yet aware of the Great Center. He feels the need of this day, and though he cannot work openly, he is one in heart. The next day unexpectedly to us both, we had another meeting.

The night after the meeting with the two friends, a realization came to this servant, it was that Abdul Baha had opened all doors and the people were now free to search for themselves, and it could never be said they had been forgotten in His Great Plan.

The next afternoon this servant was invited to speak to the members of the First bank. After working hours they assembled, about fifty. Though they could not all understand the English, yet it was a little seed planting and the future will tell. After the talk, the banker took this servant and an American friend to his home where a wonderful Japanese feast was served. This servant noted that there were just nine present and remarked on it. The banker then said he had purposely planned it so because of the Bahai number.

The next day, the 8th, was the Bahai feast day, and so this servant had asked Mr. O. to arrange for her a meeting place where sha could give a feast in the name of Abdul Baha, the first to be given in that land. Mr. O. invited his friends who were interested. It was held in the lunch room of the Korean Y. M. C. A. There were eleven present and His Power was with us. They planned to make an assembly with Mr. O. as president and so the books I had brought were left with him to form a library. These young men know little English, so Mr. O. had to act as interpreter. They knew little of the Cause, but there was a wonderful spirit and He surely was with us at this first Bahai meeting in the land of the "Morning Calm." This servant told those present how at the same time at their feast, all over the world, wherever there were Bahais, similiar feast were being held, and thus a great world unity was being made. Abdul Baha was the Center of the conversation and all the questions asked concerned Him, as to His station, His daily life and life from childhood.

Some cards were passed around on which those present wrote their names, and also sentiments to be sent to Abdul Baha. The following is the translation of these words which were written in the Korean language.

"The message of Truth which shines all' round the universe."
—Mr. O.

"Various streams running into the same ocean."

"Found a fountain in the mountain."

"The same origin from the first."

— Secretary Korean Y. M. C. A.

"Just now I found the brilliant light of Bahai."

"Newest voice of Truth."

— An editor of the Dong-a daily.

"The universal supreme mountain of Truth."

"Long life to the Bahai of the fair and impartial."

—Teacher Christian college.

"Oh freedom! Oh Bahai!"

There were just nine who wrote their names, as one had left early and this servant made the eleventh.

The next night, September 9th, these young men gave this servant a Korean feast. Some could not come, but their places

were taken by others, and so the Message was spread farther. In these young men this servant saw a capacity. It was a heavenly feast, the only sorrow for this servant was that no sisters were present, but this is something she has had to suffer. Those present wrote their names to be sent to Abdul Baha, and a photograph was taken. It was striking that it was the ninth month, day, and nine names were sent to Abdul Baha.

The next day, one of the young men who was present came to see this servant. He said he had stayed up until 2 o'clock reading little Japanese "9," and thinking it over. This young man who is 22, knows Korean, Chinese and Japanese, as well as some English and Esperanto. He was born in Korea but moved with his family when young to China, where he was educated, later coming to Japan to enter college. At this servant's suggestion, he wrote to Mr. Fugete.

Another wonderful afternoon was spent at the Buddhist school where Mr. O. is a teacher. (I might say that Mr. O. was educated in Japan where he graduated from a theological school.) The school is conducted in a Buddhist monastery in the suburbs of Seoul, a quiet spot where this servant felt the most harmonious atmosphere, as though it were similar to that of Palestine where she has not been. The meeting was held in the temple hall with beautiful Buddhist decorations in the bright Korean colors over head on the ceiling. Mr. O. first made an introduction, and then translated for this servant. Her first words were in showing the picture of Abdul Baha to the young students. Was it not a wonderful sign of the times that this servant, a westerner and Christian by birth, could tell of the wonderful new Message in an old Buddhist temple to Buddhist students in that far away land! Also the fact that she was a woman was a striking example of what the power of Baha'o'llah has done in the world.

At first some of the faces of the students, perhaps one or two, looked a trifle amused, but they grew more and more earnest. This servant lingered afterwards. The inspiration came to send a greeting to Abdul Baha from that spot, and so a few who also had lingered wrote in Korean while Mr. O. and another teacher who knew English wrote in English. Mr. O. translated the students expressions. The following is what was written.

"The college students have touched the new spirit and there burned in their hearts wonderful inspiration. This wonderful opportunity was experienced through Miss A's earnest Message which was brought into this land of "Morning Calm."

—Mr. O.

"I experienced a wonderful truth and new spirit."

—A teacher.

"To my Master, Abdul Baha, who is the Hero of Universal Peace in the world.

—Student.

"Offering hearty thanks to our unseen Master who is in the far away land."

—Student.

"I am most interested and offer thanks for the great Bahai spirit of the Equality of Humanity and the breaking up of all prejudices which is the common want in modern life."

—Student.

"I cannot help to praise your new spirit with my white fever heart, that this spirit is the saving power of the modern life. I feel very proud of this new spirit."

—Student.

"I have found the principle of True Life in your Teaching and I promise to be a very good friend with you."

—Student.

(It seems there were just nine messages sent, as two are omitted.)

September 16th was the day when the Koreans remember the dead. On that day with Mr. O. a visit was made to the Chundokyo society, then to one of their schools, and ending in a wonderful Korean feast, which was given this servant by two of the members of the society. They wanted to speak of how we could unite, as they felt we should. At the school ten minutes was given this servant to speak to the students while they stood in the hot sun with their heads bared, as they had no room large enough for all to meet in. It was a little seed which was sown, but in the future it may bear great fruits, for after the little talk, which was interpreted by Mr. O. (who said he added emphasis to all this servant said), a student came up, and in good English asked if he might come to see Miss A. He came later to call, bringing two friends from his home city which is in the north. It seems that there he had seen a Japanese "9." He had been educated in the mission school and thus knew Eng-

lish. He was very eager to get books and learn more, and it is hoped that these three young men will become the seed in their home when they return for their vacations.

On September 17, for the last time this servant met some of those who were interested. It was in the Korean Y. M. C. A. First Mr. O. gave a talk addressing this servant. (He truly worked hard in helping this servant during her visit.) Then this servant spoke of the unity we must make and urged those present to meet together each week for study and also of "The Star of the East," that we must make it as Abdul Baha wishes, the Star of all the East. There were nine present but not all at one time, as some had work in the Y. M. C. A.

The last day of Seoul, September 18th, was a blessed one. In His Name 19 bunches of flowers were taken to the Severance hospital and distributed among the poor patients. The joy of some of these souls was a blessing to witness. Surely they brought joy because His love was there.

And thus the wonderful month under His guidance and assistances came to an end, but His love is forever planted and will grow brighter and brighter, until those souls who are awakened will receive new life and light.

This servant realized that the years spent in Japan had been the preparation for the work in that part, for the knowledge of Japan, and even the language, was the instrument to open the way, and without this the doors could not have been opened in a similar way.

Yes, they are awakening the people of the "Hermit Kingdom." The modern world has suddenly burst upon them. Now spiritual food must be given them, and so in His great love, He guided this servant to be an instrument to carry His Message.

On the morning of September 19th, this servant started on her homeward journey. On that same day, in 1914, she had left war stricken Europe, under His guidance, to travel to Japan, and again in 1917, she had left Honolulu to travel to America, so the date seemed to work a change in her life.

Now she is alone in her little Tokyo home, but His love has come in a Tablet, and His promise and assurance of assistance and confirmation, so she has nothing to do but trust and pray and strive to purify her heart for His manifestation.

Dear friends, this story has become long, and I fear too long, please forgive, but it surely will bring our hearts nearer together. Also she has to ask forgiveness for the bad typeing. on account of a poor typewriter.

Loving greetings to all, from your humble sister,
AGNES ALEXANDER.

Thanksgiving Day

By Edith Burr

O Thanksgiving Day,
I thought you would never come!
And I have a song of rapture to sing—
A song of gladness to sing for gifts of the year.

O Thanksgiving Day,
I would kneel at your feet,
Hushed to silence by the glory of your face;
Yesterday I was sorrow-worn
And fear prevailed in my heart,
And mourning words on my tongue
As the evening mist fell
To cover the crimson path
Where hovered anguishing sounds
In the gloom and darkness.

O Thanksgiving Day,
I feel the warmth of the new sun
Rising in the eastern sky.

A sacred fire is burning on the home-hearth—
I can dream near the slow-rising flame;
I can make Jest as I count my blessings;
I can dance with my feet and my heart;
And I am not afraid of Death—
The white messenger of Life.

O Thanksgiving Day,
I garland your head with green leaves,
For you have opened mysterious doors;
And O miracle,
I have seen Beauty revealed
In the rose-scented garden of to-morrow!

THE CURRENT ART

By Mary Hanford Ford

The Overseas Exhibit of American Art which was shown at the Whitney Studio, 8 West 8th St., from the 2nd to the 15th of November, was a most significant and interesting display of the younger American Art. Mrs. Whitney says, "The Overseas Exhibit has been shown in Venice, London, Paris and Sheffield," and though invited to museums in other places, such as Birmingham, Glasgow and the Hague, Mrs. Whitney felt that the artists had already done their part in allowing their pictures to travel so far and for so long a time, and that it was best to bring them home instead."

The exhibit is so truly expressive of the real American spirit of the younger Art that it is a pity it cannot travel widely through this country as well as Europe, because it would certainly convince all independent and thinking people that the United States possesses an Art distinctly characteristic of its people.

We have in this most charming collection of paintings the current art and yet a sufficient suggestion of what stretches behind it to give it the proper background. For instance, there is quite a group of Eakins pictures, who always remained academic in his expression, but became an excellent painter of that school. Then came two canvases by Theodore Robinson who did more than any other single man to bring the open air feeling into American Art. They are beautiful, luminous, full of that warm and lovely color which one is always sure of in this artist. Then there is Abbot H. Thayer's "Sunrise on Mount Monadnock," from the Metropolitan Museum, magnificent in its light and majesty. Also a charming and typical canvas by Alden Weir, "In the Sun," a girl in white permitting those modulations of light which he so dearly loved. There are also two canvases by Twachtman which might have been painted yester-

day, so full of light and broadly brushed are they, "Sailing", which shows us a dreamer in his boat, and "Cos Cob, Connecticut", with the unforgettable old white horse stepping peacefully through shallow water.

Advancing a bit we have three typical landscapes by Redfield, excellent in their open air feeling, and four admirable ones from the luminous brush of Ernest Lawson, who stands alone in atmospheric painting. There could be no greater contrast in the work of a single landscapist than the poetic and tender beauty of his "Spring", and the massive splendor of the "Snowbound Spruce". Paul Dougherty also has a fine canvas in his "Battatock Cove".

These might pass anywhere and be accepted, because they represent what the general public has begun to understand, but the canvases of the more radical school, so admirably grouped constitute the permanent value of this unique exhibit. George Luks, of course, ranks among these, and we find here his magnificent "Wrestlers", painted in 1905, which a lesser artist would have made memorable alone for its learned portrayal of muscular tension, but Luks being the great man he is, holds our attention by his intense depiction of the will of the two wrestlers, nude, perfect, brutal, nevertheless the fighting will in the two combatants has been the vital problem of the canvas. "The Jazz Artist" is as different as possible. It shows us a negro in brown coat lovingly grasping his banjo. Luks loves the brown tones, and this is a warm and heavenly canvas full of alert life. Very remote from both is "The Music Master", and the flowers are such as only Luks can paint.

Rockwell Kent shows us again some of his delightful drawings from Alaska, and some of his paintings from the same inspiring region.

Arthur B. Davies has a fascinating series of canvases which mark his high place among the poetic and spiritual painters of the world. "The Dweller on the Threshold" shows an open terrace from which two nude women are apparently about to spring off into space. They have cast off everything, as one must to meet the "Dweller". We do not see this guardian of mysteries, but evidently the two are looking into his

realm, and the poetic mysticism is fully maintained. "The Castalias" is an older canvas of the same sort. "The Banquet of a Hero", "Angel—Sphinx", the paintings of Davies are all moods of the artist which one unravels at leisure and always with delight.

Robert W. Chanler is here with some of his delightful panels, "The Peacocks", "The Porcupine Screen", most unexpected and original, the various Fantasies and "The Death of the White Hart."

George Bellows has among other things a marvellous "Easter Sunday," showing the snow and floods of spring in the country, with a crowd of brightly garbed men, women and children. The color is brilliant and admirably handled, and the movement and out of door feeling is charming. In strong contrast are "The Girl with Parrot", and the powerful "Portrait of my Mother", all showing that variety of technical handling, which seems a peculiarity of our American artists. It is interesting to see again also the tragic canvas depicting "The Death of Edith Cavell", certainly one of the most remarkable paintings the war produced from any nation. One can never forget the white garbed figure of the nurse with intensely forward looking eyes, slowly descending the dark stairway. There is a light at the top of the stair, and a brutal soldier just about to turn one out at the back. The brutality of the group into which the nurse descends renders the white spirituality of her figure more intense. The composition is highly decorative, and while it tells a story dramatically, the canvas is so complete that one does not need its history for enjoyment of each detail.

Guy Pene DuBois has a series of charming canvases in which he definitely turns his unquestionable talent and training to the depiction of New York's underside. Each canvas is a bit of sarcasm directed at the men and women who in this wonderful day persist in knowing nothing but the physical body, like "The Confidence Man", and "Sporting Life", or suggest the opposite angle, like "Intellect and Intuition".

John Sloan has a series of paintings illustrating that complete mastery of the brush he is winning akin to the so far

unattained supremacy of George Luks. "The Hay Market", with its lights and whites, "Tammany Hall", "Washington Square", with its brilliant night effects, "Spring Planting", with its touch of individual life and daylight color, offer a sufficiently varied aspect of Sloan's genius.

Allen Tucker has also a showing illustrating the same versatility in subject and technical handling which seems as has been said perhaps a national characteristic of the younger American school. For instance, a landscape entitled "An East Wind" shows a wind blown expanse with a line of tall poplars bending against the gale. It is distinctively fresh and open air, normal. Then the "Book of Verse" has a charming figure of a young girl in pale yellowish tones; absorbed in a book of poems, herself a poem. The landscapes all are done with that feeling of open air and technical certainty which renders the work of this artist charming. But here comes a "Portrait with Dark Background", and we have a distinctively psychological study in color and temperament, notable for the effect of scarlet in the drapery of the figure. It is most interesting in quality, and in marked contrast with the other Tuckers.

It is impossible within the limits of a magazine article to do justice to this exhibit which epitomizes the present condition and excellence of American Art. The work of Burlin, Halpert, of Eugene Speicher, and Maurice Sterne, Kenneth Frazier, Alfred Collins, is up to the high standard of these artists Gifford Beal has two splendid canvases. Childe Hassom shows a series of brilliant paintings which illustrate that new life he has taken on in the last few years. Robert Henri has a portrait of "Jim Lu" such as he alone could paint, and a most charming portrait of Fay Bainter the actress. William Glackens is characteristically represented, as is Maurice Prendergast. Randall Davey has a series of brilliant studies, Henry McFee a portrait, Max Kuehne brings his very original landscapes in which his individual touch is apparent.

In the paintings of Burlin one remembers especially "The Steel City", which reflects in curious psychological fashion the effects of steel tempermentally as well as physically.

The Bahai Movement, Its Spiritual Significance.

Talk given by Mrs. Henrietta C. Wagner, of Akron, Ohio

WE are living in a day of wonderful progress, wonderful inventions. During the last hundred years the forces of steam and electricity have been utilized. As if by magic have sprung up railroads, steamships, telephone and telegraph, wireless, flying machines and the thousands of inventions which have changed entirely the manner of living upon the globe. There wasn't a railroad in the State of Illinois until in the 50's. Why have all these wonderful inventions appeared and been perfected in the last 100 years? Is there a reason for it? The progress of the world in this respect is greater in this last century than in all the other centuries since history began. The Prophets of God foresaw this day, and in the Bible you will read their prophecies of these inventions. There are many references which show that these inventions are to be manifest at the time of the end. The end of what? This has been interpreted by some sects to be the literal end and destruction of the earth by fire, but the more intelligent have learned that the true meaning of the term is the end of the age or cycle; the end of one cycle, the beginning of another; the end of the age of materialism, the beginning of the age of spirituality; the dawn of the day of the Kingdom of God upon the earth, the Millennium.

It is said that "A thousand years are as one day with God" and so, as we look back over the history of the world, we see that in every day of about a thousand years a Prophet, Teacher or Messenger comes to earth with a Divine Message. These Messengers are Spiritual Suns "before which the darkness of every superstitious fancy will be annihilated." Jesus said, "I am the Light of the world." Also we read, "The people that walked in darkness have seen a great Light."

In past centuries it was not possible for a Teacher to come and teach the whole world because of the lack of means of travel and inter-communication. Very few of the people could

read or write; there were no books. So God sent Teachers to different parts of the world. Laotze and his pupil Confucius came to China; Zoroaster appeared in Persia, Buddha and the Brahmas in India; the line of Jewish prophets ending with Jesus the Christ, and Mohammed came to the wild Arabs of the desert and lifted them from utmost degradation and savagery into a high degree of civilization, until they became corrupt, then their downfall began. The teachings of all these Messengers were pure in the beginning, but as the centuries went by, the lessons were corrupted by man, creeds and dogmas were invented, until the kernel of Truth was lost and only the form or dead body remained. After such a night of spiritual darkness a new Teacher comes "with healing in his wings." These Messengers are recognized and appreciated in their time by but a few who have the spiritual sight. The Messengers come not for the things of the world. They accept every hardship, every difficulty, every persecution, as a gift from God, and even pray for martyrdom. Why? Because they know that through that sacrifice humanity will be lifted to a higher state of consciousness.

Each Messenger who has come has struck a certain note, emphasized a particular attribute of God. For instance Laotze taught the Golden Rule and all those lessons of mercy and love, but he emphasized Justice. Zoroaster taught Purity as the highest virtue and today, after thousands of years since their prophet was upon the earth, the Zoroastrians—or Parsees as they are known in India—are said to be the purest people upon the earth. Buddha taught Renunciation, and today we see his followers mortifying the flesh in order, as they believe, to attain nearness to God. Moses taught Righteousness—right living. Mohammed taught submission, submission to the will of God—it is all through the Koran. Jesus taught Love. Moses had taught "An eye for an eye and a tooth for a tooth," but Jesus said, "A new commandment I give unto you that ye love one another."

Now, in these latter days, in this last hundred years, a Teacher has appeared in the Orient, whence all the Messengers have come, who has taught all that these others have taught,

But in addition he has taught UNITY, and his mission is to unite all these scattered fragments of the human race, all these great religious systems, into one great family, thus realizing the brotherhood of man, about which all the prophets have dreamed.

I can give you but a brief history. This great Teacher, whose title was Baha'o'llah, meaning the Glory of God, was born in Persia in 1817, of the nobility and of great wealth, but he gave it all up and accepted for the rest of his life poverty, privations and persecutions untold, imprisonment in dungeons and chains, banishment from his native land—forty years he was a prisoner of the Persian and Turkish governments, the vilest prisons on earth; ate prison fare and slept on cold stone floors—for seven years he was not out of one room—and finally died a prisoner in Acca, Syria, the Holy Land, in 1892.

But mark how God uses the wicked of earth as tools for the accomplishment of His purpose! In every move made by Baha'o'llah prophecy was fulfilled. Altho he was conducted to the Holy Land by troops and constantly guarded by soldiers and watched by spies, his coming to the Holy Land fulfilled the prophecies of the Jews and Christians in regard to the coming of the Promised One to the Holy Land in the latter days.

During those years in prison Baha'o'llah wrote many books in the Persian and Arabic languages, which are being translated into our western tongues. These teachings are the foundation upon which this new civilization is being built. It is that Stone which Nebuchadnezzar saw come out of heaven and hit the image on the feet, grinding the feet to powder—this statement is very significant. Then the whole image was ground to powder and swept away like chaff, while the stone became a mountain filling the whole earth. Only the chaff will be swept away—the man-made creeds and dogmas, superstitions and ceremonies. The Word of God as spoken by the mouths of His Messengers, will remain imperishable. "Heaven and earth shall pass away, but My Word shall not pass away." The Ten Commandments, the Golden Rule, the Sermon on the Mount, the beautiful parables and lessons of Jesus—in fact, the Truth in all religions, will remain as indestructible as God is indestructible.

Baha'o'llah left a son, Abdul Baha, meaning Servant of God, whose mission is to explain and interpret the Revelation of His Father, and to give that Message to the world. He was born in 1844 on the very day that the Millerites in this western world were out upon the hilltops and housetops, clad in their ascension robes, expecting the literal, bodily descent of the Lord Jesus from the clouds of heaven. He was born at midnight, and on the next day there was sent over the wires between Baltimore and Washington the first telegraphic message even sent. It bore these words, "What hath God wrought?"

Abdul Baha is the first Liver of the life prescribed by His Father. He shared his Father's imprisonment from the time he was a child of nine years of age, followed him with 70 others into exile, and was not released until the summer of 1908 when the change came to the Turkish government, when old Abdul Hamid was deposed and his half brother became the Sultan of Turkey; 55 years a prisoner. Since then Abdul Baha has traveled extensively. He was in Europe in 1911, and in 1912 came to America. He traveled with his interpreters from coast to coast, but very quietly. He came indeed as "a thief in the night." He spoke in churches of many denominations, before societies and clubs, colleges and universities; went down into the bowery and ministered to the poor, to the Salvation Army, gatherings of colored people, and what delighted him most of all was mixed gatherings; the high and the low, the rich and the poor, the educated and the uneducated, all partook of the spiritual food which he so bountifully provided. He did not take a penny from anyone in America, but paid his own bills and gave generously to the poor and needy everywhere. Abdul Baha never went to school a day in his life, neither did his Father, but they have taught the world. Scientists, philosophers, theologians from all over the world, as well as the laity, have visited him in his prison home, and his wisdom and simplicity have confounded them all.

Jesus said, "By their fruits ye shall know them." What are the fruits? It was 300 years before the Christian religion was known beyond the narrow fringe around the Mediterranean Sea, but in this day, when but 77 years have passed, the Bahai Movement is known all over the world, thanks to the inventions which we mentioned at the beginning. Did God

cause these inventions to appear at this particular time in order that this Message might be given to all parts of the world simultaneously? There are millions of people who believe that He did. Of one thing we may be certain and that is that supply and demand go together in spiritual as well as material things, and when God desires to accomplish a certain purpose, He also creates the means.

This Message has broken down the walls of hatred and prejudice of race, religion and caste, and bound Mohammedans and Parsees, Buddhists and Brahmins, Jews and Christians into the most wonderful spiritual brotherhood the world has ever seen. "Other sheep have I that are not of this fold; them also I must bring and there shall be one fold and one shepherd." Many enlightened souls believe this to be the beginning or dawn of that golden age upon earth when, as Christ foretold, men shall come from the east and from the west, from the north and from the south, and shall sit down in the Kingdom of God.

Now, what are the proofs? What has this great Teacher brought in addition to what we have already had? It is claimed that He has given a fresh impulse to the teachings of Christ, renewed them, explained and interpreted them, expanded and fulfilled them; moreover, that the teachings of Christ were given in accordance with the infancy of the human race. Baha'o'llah's teachings are according to the maturity of the world and the requirements of this illumined age.

(12 principles briefly stated)

The Bahai Movement is not an organization; it eludes organization. It has been said that organization is a western idol—we can conceive of nothing outside of organization, but here is a Movement that in 77 years has encircled the globe without organization, and without paid missionaries or preachers. Besides, the adherents are not proselyting—you are not asked to join—there is nothing to join. The end is attained when people know the Truth and live it. No one is asked to leave his church, lodge or society. We have Jewish Bahais, Christian Bahais, Mohammedan Bahais. He does not give up the faith in which he was reared, but rather adds to what he had. When a pupil enters high school, he does not give up what he has learned in the grades.

There are some people who, when they hear of this Movement, get wrong ideas about it. They imagine that we are trying to put Jesus out of his throne and put someone else in his place, but it isn't that way at all. The station of the Messengers is greater than we can possibly imagine, but they do not come to be worshiped, to be deified. Jesus said, "I came that ye might have life and that ye might have it more abundantly." He also said, "I came not to destroy but to fulfill." Abdul Baha says, the Messengers did not come that men should adore them, or worship them, or acknowledge their prophethood. No, rather the Masters of all time have suffered for none other than this, that fleshly veils might be rent asunder and Reality become manifest."

Abdul Baha was asked, "What is a Bahai?" He answered, "To be a Bahai simply means to love all the world; to love humanity and try to serve it, to work for universal peace and universal brotherhood."

It is related that while he was in London, a young man came to the meetings and listened to the elucidation of these principles and said, "I have never heard of Baha'o'llah before, but I believe in the brotherhood of man and I am trying to live in accordance with the principles. Abdul Baha said, "It makes no difference whether you have ever heard of Baha'o'llah or not; if you believe in these principles and are trying to live them, you are already a Bahai. On the other hand, a person may call himself a Bahai for fifty years, and if he does not live the life, he is not a Bahai. An ugly person may call himself handsome, but he deceives no one, not even himself." From this statement it is evident that it is not what we call ourselves, but what we are in reality. "Deeds reveal the station of a man."

I will close with the words of Abdul Baha, from his first public address after he came out of prison, delivered in City Temple, London, in 1911:

"The gift of God to this enlightened age is the knowledge of the oneness of mankind and of the fundamental oneness of religions. Wars shall cease between nations and by the will of God the Most Great Peace shall come. The world will be seen as a new world and all men will live as brothers."

BAHAI ACTIVITIES

Many friends of Mrs. Watson will be interested in the following extracts from the letter written in the presence of Abdul Baha in Haifa, which contains significant paragraphs. Mrs. Orphella J. Hart, to whom the letter was sent is a physician who for some time has rented an office in Mrs. Allen's house in Washington. Mrs. Watson describes in a later letter the healing she has experienced, which has removed the painful results of an accident suffered thirty years ago. (Editor).

The Master placed me in His own seat at the head of the table, and I was introduced to every one, as the beloved Khanom of America, who had served Him for many years, Bahadur, His son-in-law interpreting.

Orphella, my dear, can you imagine my feelings? To be placed by Him! His own blessed hands placing me there! This poor servant of no account among the believers. Did He, or does He place me in this conspicuous place, His seat, and He sits on the side at the right, and gives me food from His own specially prepared dish—no meat, He surmised I do not wish for meat, evidently, because all the others eat the meat at His table. Does He show this wonderful courtesy and honor to this lowly servant to make me feel His love? For He says always: "You are happy now, I have sent for you to make you very happy, to take away the burden on your heart. Your heart is very pure. My love for you is great. You must not mind if all the believers in the world do not love you. It is nothing to compare with the love of God. God loves you. Abdul Baha loves you very much."

My reply was to the effect that the burden on my heart was because I feared that through mistaken conduct I had grieved His Heart.

He was most emphatic, and said this when we were alone, Bahadur interpreting: "Tell Mrs. Watson she has never been any cause of grief to Abdul Baha, but on the contrary, she has

been the cause of the greatest joy to Abdul Baha, praise be to God," looking at me with the utmost love and tenderness. I simply cannot convey this impression, this overwhelming feeling. "Praise be to God, you are absolutely firm in the Covenant."

I asked Him then should Dr. Hart, my sister, move out of the "House." His answer was after telling Him your lease expires in September. "Tell Dr. Hart and her dear husband to do as they wish entirely—move out or re-lease it. There is no harm whatsoever in this. We do not interfere with the business of people. We do not say even, associate or do not associate with certain people. We are concerned with the Cause of Baha'o'llah and His Teachings. We do not demand nor command anything but this of the believers and friends: Be kind and compassionate to every one. God will assist you always. The doors are open to you everywhere. If the believers do not care to associate with you, it is their loss. You must not mind. Your heart shall be so full of the love of Baha'o'llah that it will overflow and illumine other people. Now do not mention this affair further (lit. this other affair). I love you; I prove it to you. Tell the believers how Abdul Baha has honored you. What more do you wish? I will take you to the Blessed Tomb of Baha'o'llah. You are associating (lit. associate) with my family in the Holy Land. They all love you as a leaf from this Holy Tree. Tell this to your beloved sister, Mrs. Hart, and (say that) she is free. Abdul Baha knows her heart, and you two are very dear to me."

He also said: "We have affection for Dr. Dyar. We wish him only good, and hope he may become enlightened. Mrs. Allen we named Aseyeh after my own mother. We have shown her the greatest love, more we cannot say. Everyone must do as they wish about working with her or associating with her. To show love to her would be (lit. is also) following my teaching and my example (lit. my life and attitude). No one may boast of his firmness in health of spirit any more than of his body. Now you must forget all of this and think and talk only of the constructive and beautiful while you are with me."

Allah'o'Abha! Read this letter to whom you like. He has given permission. Love to all."

Haifa, Palestine,

October 23, 1921.

To the Director of the Reality:—

According to the Master's wish and desire I will send you the enclosed Tablet to be published in the coming number of the Reality. Its contents is general and worth of being circulated among the friends.

Yours very sincerely,

ROUHI M. AFNAN.

Chicago.

The maidservant of God, Mrs. Mary Hall; upon her be the Glory of God the Most Glorious.

HE IS GOD

O thou dear maidservant of God!

Thy letter was received and the contents became known. I ask God to confer upon you new life. Thou hast asked some questions; that why the blessed and spiritual souls, who are firm and steadfast, shun the company of degenerate persons. This is because, that just as the bodily diseases like consumption and cancer are contagious; likewise the spiritual diseases are also infectious. If a consumptive should associate with a thousand safe and healthy persons, the safety and health of these thousand persons would not effect the consumptive and would not cure him from his consumption. But when this consumptive associates with those thousand souls, in a short time the disease of consumption will infect a number of those healthy persons. This a clear and self evident question.

Likewise, if a thousand magnanimous persons, associate with a degraded one, the perfection of those souls will not effect this debased person. On the contrary, this mean person will become the cause of their going astray. Therefore His Holiness Baha'o'llah says in the Tablets "Soon will a foul odour be spread, shun it. So commandeth the Omniscient and the Wise." That is in that city, a stinking odour, will soon be spread. You should avoid it. So are ye commanded by His Holiness the Knower and the Wise. That foul odour is that of Violation. Also in the Tablet of Advice He says, "Now do not neglect your sower, protector and educator; do not choose and prefer others to his, lest foul and poisonous winds should pass over you."

His Holiness Christ says, "that the owner of the garden does not leave the dried tree, but certainly cuts it and throws it into the fire. Because the dried wood is worthy and deserving of fire."

Again His Holiness Baha'o'llah says, "Then O ye trees of the blessed garden of my bestowal. Protect ye yourselves from the poison of the treacherous souls and the stinking winds, which are the association of the poletheist and the negligent ones. So that the trees of existence, through the bounty of the Worshipped (God) be not deprived of the blessed breaths and breezes of love. This is why we should shun the wicked and associate with the righteous."

In the Persian Hidden Words He says, "O my son! They company of the wicked increaseth sorrow and the fellowship of the righteous removeth the rust of the mind." And also He says: "Beware O Son of Dust! Walk not with the wicked and confederate not with him, for the companionship of the wicked changeth the light of Life into the fire of remorse." This is the admonishment of His Holiness Christ and the advisements of His Holiness Baha'o'llah.

But your other questions are the proofs of this statement and there is no need of answering. I pray for thee, that thou may reach to such a conviction, that it may become the cause of attaining greatest bestowals. Read thou carefully thy first question. Thou seest that it is this same desire, that why the Friends associate with a reproachable person and do not expell him. Upon thee be the Glory of the Most Glorious.

Oct 7, 1921,

Haifa, Palestine.

(Sig.) Abdul Baha Abbas.

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Intuition is the faculty by which, if we will but listen, we may solve the problem that clutches at our heartstrings or throttles us at the throat, the problem that we never mention and that is seemingly unthinkable, but which in fact has * * a solution. —Foreword.

There are persons who are considered failures and whose work is mediocre in fact yet who actually have the ability to express themselves in a superior way, if they could do something in which for them was inspiration, in other words if they could work not mechanically but intuitively. —Chapter II.

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There's a Reason

An Open Letter!

Dear Reader:—

I hold the degree of A. B. and A. M. from the University of Missouri, the degree of D. D. from the University of Kentucky, the degree of L. B. from the Washington University. I was editor of the Harriman Lines Railroad Educational Bureau, was attorney for the White Pass R. R., and practiced law in six states.

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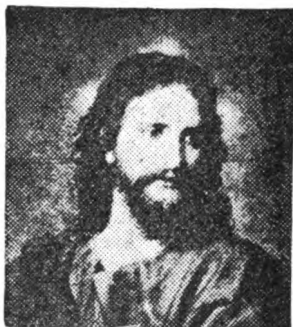
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